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CHURCH MANAGEMENT



A NORTH WOODS ALTAR
(See Page 333)

**THE MINISTER'S
PROFESSIONAL
JOURNAL**



**MARCH, 1933
VOLUME IX
NUMBER SIX**

Make It A Glad Easter For Your Church

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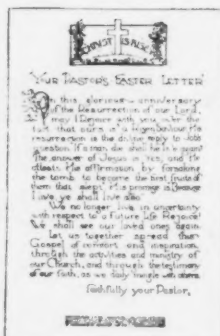
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Too Busy?



(A)

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(C)

You Ought to Be Licked



(E)

Don't Be A Dollar-Chaser!



(G)

AFRAID TO LAUGH?



(B)

PLAY BALL!



(D)

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(F)

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(H)

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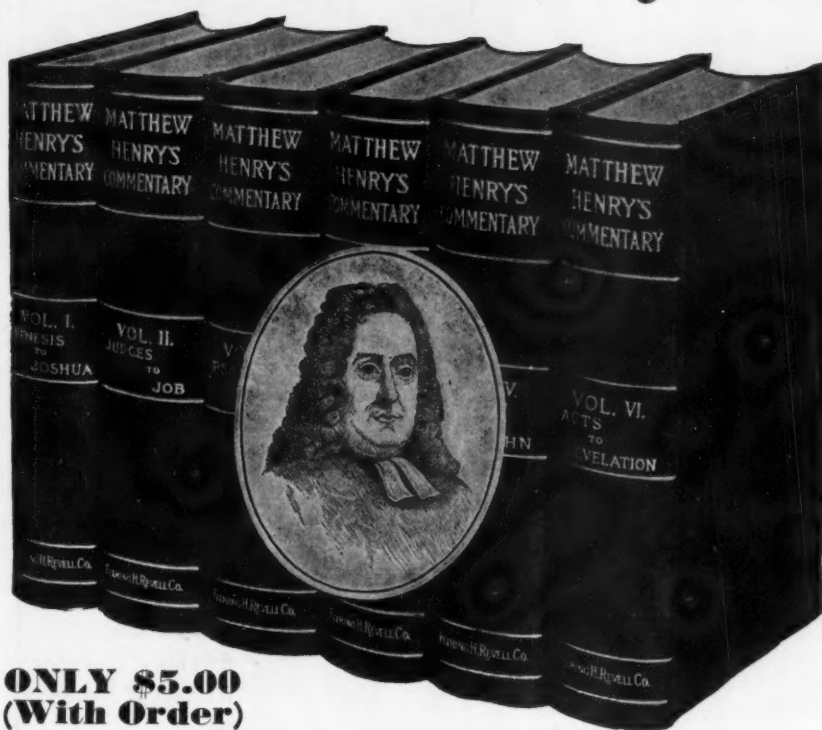
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32 But after I am risen again, I will go before you into Galilee. 33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

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The Editor's Drawer

Just Chis'ling

The story has been told of the man who with hammer and chisel was working on the site of a new building.

"Just what are you making out of that stone?" the visitor asked.

"I do not know," replied the workman. "I haven't seen the plans. I am just chis'ling."

There are millions of people who are "just chis'ling" in these days. Old ways have been lost, they have not seen the plans for the future. But they must keep busy. So they are chis'ling.

Likewise there are altogether too many churches which are "just chis'ling." They have no program for the days of depression. They have no plans for adequate recovery from the condition. They keep chis'ling away hoping that something, somewhere, will start things upward again.

Has your church seen the plans?
Or is it "just chis'ling?"

WILLIAM H. LEACH



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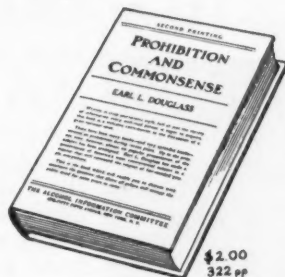
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A Prayer for Pardon
Address on the Second Word
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A Prayer for Trust
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Easter Sermon

THE FACTS ON PROHIBITION

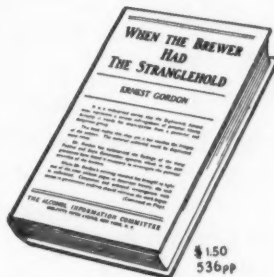


A fearless appraisal of the unrealized logic and the common sense of Prohibition by a keen student of the present generation. With all the vim and vigor of the modern critic he considers the liquor problem in the light of our high-powered machine age, and the present day psychology.

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Not only did the church laity have their drink and find it no easy matter to regulate, but so did the clergy. Yes, even the Puritans drank, every type of liquor, "on week days, on Sundays, before breakfast, after the evening meal," and they even made the Indians drunk. The swing from temperance to prohibition was a bigger step.

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What Is Evangelism?

The world cries for spiritual leadership.
Such leadership must be evangelistic.
What is evangelism?

Consciousness of the Reality of God

The intent of evangelism, first of all, is to create and sustain in the lives of men a consciousness of the reality of God. Multitudes, today, are living in tragic uncertainty. Broken landmarks of faith are strewn along life's highways. Over these very altars of broken hopes are the crushed lives of those who once worshipped before them. Leadership is needed which will inspire these folks to raise their eyes to see the stars of heaven.

The spiritual tragedy of our age is that we have mistaken the transitory for the permanent. We have builded our lives and our civilization on principles of thrift, profit and success which have not been tuned to the eternal laws of the universe. And the Church, too often, fattening itself with the crumbs from the rich man's table, has encouraged deluded folk to feel that the blessings of God are to be measured by bank accounts and real estate.

Real evangelism can never be a retreatist "movement. Stability cannot be secured by running away from the facts of life. An emotional experience which makes one forget his troubles is in no sense our goal. Evangelistic preaching is the proclamation of the eternal truths in contrast to the temporary. It is the taking of men into some quiet retreat and saying to them:

"There are the things you thought permanent. They have failed you. Here are the things which are really worth while and eternal. Here are the laws which give to life a meaning and to the universe a purpose. Here is God,

"That God which ever lives and loves,
One God, one law, one element,
And one far off divine event,
To which the whole creation moves."

Fellowship with Jesus Christ

The intent of evangelism is to bring the individual into a growing fellowship with Jesus Christ, the Son of God. Jesus is the radiant personality of human history, the eternal interpreter

of God. When he walked in Galilee and Judea men learned of God through him. That same personality has glowed through the ages. To know Jesus is to know God.

There can be nothing more sweet to a distressed soul than this fellowship with Jesus. To hear his words, "Come unto me all ye that labour and are heavy laden and I will give you rest," is the sure prophylactic for dementating fear. Fellowship with Jesus tempers the wind, lightens the mortgage, raises the eyes, strengthens the heart.

But this fellowship has its dangers. It is a two-edged sword, cutting both ways. This world is not an easy place for those who are willing to go the full way of Christian fellowship. The first disciples were accused of trying to upset the world. The logical conclusion of the spirit of the New Testament would raise havoc in the world today. One cannot fellowship with Jesus and look complacently upon a society debased and corrupted by selfish and materialistic ideas. It is dangerous to go the full way.

But it is more dangerous to know the mind of Christ and then refuse the full way fellowship. Our present world is the product of such inconsistency. To know Jesus, to catch a glimpse of his loves and passions, to appreciate his instinctive affection for right and his hatred of wrong is a wonderful thing. But to experience this and then to refuse complete fellowship is a tragedy. Evangelism goes the full way.

Combines Moral and Spiritual Passions

The way of human progress is difficult. Political and social reform movements without religious inspiration are short lived. On the other hand religion without social emphasis is impotent. If a spiritual emphasis can be born which will capitalize the discontents and hatreds of the world turning negatives to positives, transforming bitternesses into constructive programs, the Kingdom of God will not be long delayed.

Evangelism means all this.

William H. Leach

CHURCH BULLETIN SERVICE

ITEMS WHICH WILL BRIGHTEN YOUR CHURCH CALENDAR

THE MOTHER OF HUMANITY

From a hundred lands arise songs to "the Fatherland." But the boundaries of the Church are the limits of the universe. She is the mother of all humanity.

In the dawning ages of civilization she cribbed human kind and became the benefactor of the weak.

At the horns of her altars the oppressed found sanctuary.

When great empires conspired to make slaves of freemen, she taught men, in bonds, how to sing.

While fierce nations fought and destroyed, in her quiet cells was preserved the learning of the ages.

Under her protection womanhood has advanced from chattel to social and political equality and through her vision childhood has a new meaning throughout the world.

Through her beneficence hospitals have been erected and schools of education extended.

Men have learned, from her, that it is more noble to relieve distress than to give pain and that tolerance is more eternal than hate.

This mother of humanity knows no race.

Expansive with affection she seeks to bring all men, of every race, together in the common fold.

The language dearest to her heart is that which knows well the thoughts of brotherhood.

Her greatest anthem is one which was given by angels singing over Judean hills: "Peace on earth, to men good will."

WAYS OF SUPPORTING THE CHURCH

There are three certain ways of supporting the Church. The first way is probably the oldest way. This is the WAY OF GRATITUDE. It has been followed by all those who are conscious of having received at God's hands blessings and benefits, and they have gladly placed an offering on God's altar.

The second way of supporting the Church has guaranteed the continuance and progress of the Church. This is the WAY OF OBLIGATION. Those who have realized their dependence upon the Church for spiritual support have also recognized the Church's dependence upon them for material support.

The third way of supporting the Church brings the Church close to personal experience. This is the WAY OF AFFECTION. With it any other way may accomplish much more than its intended purpose. For the gift is part of the giver. The offering is an expression of love—love of God and of God's children.

There abideth these three ways of supporting the Church and the greatest of these is the way of affection.

From the Bulletin of the Northside Presbyterian Church, Chattanooga.

BEER

Why is Germany in trouble?
She has beer.
Why has England got it double?
She has beer.
Why is Belgium in distress?
Italy in such a mess?
Why grow pesos less and less,
Where there's beer?

One would think there'd be no sorrow
Where there's beer;
The millennium come tomorrow
Were there beer.
Yet the countries that have brought us
To the brink where now you spot us,
Raising bogies that have got us—
All have beer!

I'd espouse that panacea,
Foamy beer;
I'd believe there would be heaven here,
Were there beer—
But the grieving is the deepest
Where the stuff has been the cheapest;
Road to solvency seems steepest
Where there's beer.

Were that brew the magic token—
Potent beer;
Then that word should soon be spoken
Over here.
But those frantic demonstrations
Of a lack of clothes and rations
In those beer-befuddled nations—
Whoops, my dear!

THIS IS MY CHURCH

Here through beautiful services I come
close to God and to my human
comrades in worship.

Here in many ways I learn the truths
by which I may live a brave,
happy, and useful life.

Here I gain the strength by which I
become that which I have learned
I ought to be.

Here I find comfort in my sorrow, cour-
age in my struggle, joy in my
victories.

Here I come into union with Christ, my
Master and Friend.

Ozora S. Davis.

CHRIST'S WAY

Whatever may be our theories concerning Christ, the unquestioned fact is that He has challenged the world to a complete reorientation of its thinking. He has shown us life in the upper levels. Where we say Revenge, He says Forgive! Where we say Hate, He says Love! Where we say Get, He says Give! In short, while we make selfishness the controlling motive, He shows the glory and true greatness of a ministering life that through redemptive service achieves self perfection.

Seeing the Invisible.

EACH ONE

This old world might be better
If each hand would break a fetter,
If each one would do his part
To bind up one stricken heart.

THE CHRISTIAN GOAL

It is hard enough to make one Christian, harder still to make a Christian Church. To make a Christian nation is a task to stagger the imagination; to make a Christian world may seem all but impossible, yet this no less is the goal which our religion sets us.

Wm. Adams Brown.

WORLD SERVICE

O Master of the waking world
Who hast the nations in thy heart—
The heart that bled and broke to send
God's love to earth's remotest part—
Show us anew in Calvary
The wondrous power that makes men
free.

We hear the throb of surging life
The clank of chains, the curse of
greed,
The moan of pain, the futile cries;
Of superstition's cruel creed;
The people's hunger for Thee, Lord,
The isles are waiting for Thy word.
Thy witness in the souls of men,
Thy Spirit's ceaseless, brooding power,
In lands where shadows hide the light,
Await a new creative hour;
O mighty God, set us aflame
To show the glory of thy name.

Dr. Frank Mason North.

MY CHURCH

"My Church has no aim or object in herself. She does not claim my support for her own sake. Her only reason for existence is to serve me and to create a condition of society in which she shall not be needed. Her mission will be fulfilled when the great voices of heaven cry: 'The Kingdom of the world is become the Kingdom of our Lord and of His Christ!'"

THE TORCH

To you the torch is flung,
The challenge yet is heard,
Bequest of fullest sacrifice,
A life demanding word,
Yet this thought with it comes,
A question tinged with doubt—
Shall we the torch to others pass
Whose light we've let go out?

Arthur B. Dale.

Regular systematic giving not only assures the stability of the Christian Church and kindred organizations but deepens the giver's interest in these, broadens his contact with the world, and keeps his life growing.

Hayward, *The Home and Christian Living*.

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

Edited by WILLIAM H. LEACH

VOLUME IX
NUMBER 6
MARCH, 1933

As In A Glass

By J. W. G. Ward

Here is a rather critical analysis of the pulpit ministry from a master of the art. Test yourself by the suggestions given herewith. Dr. Ward assures us that it is a composite though genuine picture of preaching he has observed.

STRANGE, is it not? We preachers rarely hear a preacher. We who conduct divine worship seldom have a chance of checking up on ourselves. Unconsciously we may have become non-



J. W. G. Ward

conductors. In the seminary and in college, we had tutors and fellow students in the role of the candid friend. They seldom let us get away with much. The uncouth gesture, the unfortunate mannerism, the raucous or strident note in the voice, were duly pointed out. And if we were really anxious to become more efficient, as we were, we tried to profit by such counsel, even though it hurt our pride.

The tragic thing is that so many of us fail without knowing why. The ordered life, with its hours of systematic study, its rigorous application of certain canons by which development might be fostered, is no longer possible. Our work does not lie now in the quiet seclusion of academic halls. We are out in the world. The seething tide of daily activity beats upon us. While we are battling sometimes to do our own work, we are required, and rightly, to lend a hand to many another for whom life has proved almost too much. Is it any wonder then that often enough we lose sight of our early goal? We have to be

content with the second-best. And it ought not to be!

The vacation period, however, gives us a chance. Robert Burns says:

"O wad some Power the giftie gie us
To see oursel as ithers see us!
It wad frae mony a blunder free us,
An' foolish notion."

Unlike some church people, the vacation Sunday does not find us reverting to paganism. We go to the sanctuary in the village or the little town. What an air of blessed freedom envelops the soul! The visitor is unknown to anyone. He is, for once, an ordinary worshipper, seeking spiritual uplift and reinvigoration. There is no sense of responsibility or obligation to those about him. No anxiety about whether he can "strike twelve" or not frets his spirit. He is only a wayfarer, with gratitude requiring expression, sins needing forgiveness, and a soul that desires renewal.

Yet that does not dull his critical faculties. As the service proceeds, he finds that in the officiating minister he is "beholding as in a glass"—himself. There was a slight trace of self-importance or even vanity in the way the man took his place at the outset. Instead of a quiet, reverent demeanor, he created an impression that the captain had mounted the bridge and before long things would start moving! And the man in the pew, looking in the mirror, is compelled to ask himself if he strides forth in that way, or if, coming from the presence of the Eternal, his soul is attuned to the high demands of the hour. Does he fumble with the books, blow his

nose violently, and then announce the first hymn in the dulcet tones of a sergeant drilling recruits? He fervently hopes not, but the mirror has made him wonder.

He is not going to become hyper-critical. This rare privilege of an hour in the pew must not be spoiled. But it would have been easier to follow the Scripture lesson if the passage had been introduced better. To be told that "our reading from God's word this morning will be found in the thirteenth chapter of the first epistle of St. Paul to the church at Corinth, reading from the first to the ——— verse, is a bit bewildering. Now, in the name of common-sense, why must a man sandbag his hearers like that? Why not state clearly the book, chapter, and verse, without all that verbiage? And why did he not learn to read aloud? Surely he has heard of enunciation and how to bring out the glorious music of the Scriptures, with their divine meaning, without either monotony on one hand or declamation on the other.

The prayers were rightly perhaps above criticism, but even they would have gained in efficacy and power had they been couched in more devotional language, with simple dignity, and less redundancies. Rhetorical repetition may be a legitimate device—in its own place. It has no place in public prayer. To indulge in, "After a week of travail, after a week of worry, after a week of trial, after a week of weariness, we come to Thy house," etcetera, is scarcely helpful to a heart craving a glimpse of the

Infinite. But, what is troubling the man in the pew most as this harangue ends is, how that invention of the devil, the "pious tone," ever managed to get into our ministerial equipment.

The announcements were eminently satisfactory. They sounded like an auctioneer's catalogue or a train-despatcher's effort except for one or two weak attempts at wit, which caused a little titter among the choir.

The mirror, however, was reflecting more of the occupant of the pew than the man in the pulpit. The look of expectancy on some faces was an inspiration to a minister to do and give his best. Here were real seekers for guidance and light, for comfort and grace. What a chance! And the preacher seemed to realize it. He had got the atmosphere now—only it was thirty-five minutes too late. If he had been on his knees before the service . . . still that could not be helped now.

The text and theme were announced. Like a golfer driving off from the tee, he knew a lot depended on a good start. The opening description of world affairs aroused interest. He had gripped his audience. They felt he had something to say that they could understand and which belonged to their own day. He had, so to speak, got right down the fairway with his first shot. But when he sought to bring in the application of Christ's Gospel to present-day needs, one could see that he was undecided which club to use. The lie needed an iron to lift it over an obstruction and give both altitude and distance. But taking a brassie, he sliced the shot, and was in the rough!

For fifteen minutes we helped him, more or less, to find that lost ball. He knew it was somewhere. It was a new one we should judge. At any rate, he would not abandon it. And we could not help admiring his tireless efforts to retrieve it, especially as few were now interested enough to lend their aid. Then he found it! We knew it by the declamatory whoop! But instead of taking the mashie of a convincing illustration, he used the niblick of an inappropriate personal incident, as trivial as it was in bad taste. However, with a shout and a flourish, at last he arrived within sight of the hole. After sundry maneuvers he got near enough to make several putts, fumbled them badly, but at last sank the ball. If we may be pardoned a little further use of the analogy, he had taken thirteen strokes when four was par, and the hole had required exactly forty-two minutes.

The mirror had been giving us a bad time and we had to take a much more leisurely survey of the reflection and what it had suggested. Did we fling ourselves about, with a continual nodding of the head, and an expression alter-

What The World Needs*

By C. W. Kirsch



A Little Less Might

A LITTLE less knock
A little more ease
A little less rock
A little more please.

A little less spite
A little more dear
A little less might
A little more cheer.

A LITTLE less tax
A little more right
A little less ax
A little more light.

A little less stick
A little more fun
A little less kick
A little more sun.

A LITTLE less take
A little more give
A little less fake
A little more live.

A little less law
A little more love
A little less claw
A little more dove.

A little less pull
A little more rope
A little less bull
A little more hope.



A Little More Hope

nating between a glare and a stare? Did we poke at our audience with that accusing finger, play with a handkerchief, or fling our arms around like the windmill of Don Quixote's exploits? Did we run up and down the vocal ladder, now dropping the voice until we were inaudible or with disastrous dissonance making hearing just as hard? Did we race along at such a speed that our sentences, instead of being like separate pearls threaded on the string of thought, became one prolonged and senseless chord? And were we so lax in preparation that what clear-cut thinking and concise, though beautiful, language could have expressed in twenty-five minutes at the most, took thirty to forty-five? That worthy fellow was doing his best, we

knew. He could have done a good deal better. Anxious to preach without a manuscript, he still needed the discipline of writing one, even though he might leave it behind. The fact is, he was not preaching, but talking. Nor did he even talk naturally and well. He was sheer liquid loquacity. But the ghastly thing was that he had missed an opportunity. Even though he might have another chance next week, there would be a lack of interest and anticipated boredom on the part of some, which would

(Now turn to page 308)

*From a most attractive little booklet, "What the World Needs," issued by the Kirsch Company, manufacturers of drapery hardware, Sturgis, Michigan. Used by special permission. Copies of the complete booklet will be available to ministers who make request direct to the Kirsch Company.

The Worship Canvass

A Financial Appeal During the Depression

By Herman C. Weber

Dr. Weber, author of The Every Member Canvass: People of Pocket-Books, is the director of the Every Member Canvass Department of the General Council of the Presbyterian Church in the U. S. A. He was asked by the editor to give his observation of the most effective canvass for this particular period. This article is his answer.

IN Plymouth Church the historic communion set used in Mr. Beecher's time and ever since was set forth on a recent Sunday morning at a service not of communion, but of consecration. While the choir sang "Take My Life and Let It Be," "When I Survey the Wondrous Cross," "Must Jesus Bear the Cross Alone," and "Just as I Am," the congregation presented its pledges at the communion table. Dr. Durkee preceded this solemn act of an historic congregation with an able discussion of the topic, "What Is the Church?" based on John 2: 16.

This picture in old Plymouth Church is in a sense the answer to the question asked by anxious church officials, "How about a canvass enlistment or roll call in a period of sharp depression?" Translated into terms of action or organization the picture suggests the use as never before of the emotional (not sentimental) apparatus which is implicit in every worship service of the Church of Christ. This is not taking advantage of people. It is really making the most adequate and complete contact with them, for unless the church does touch the deeps of personality, it is doing only superficial work.

The experience of the past two years of hard times has convinced the writer that the worship type of pledging is the particular one adapted to the times and most agreeable to thoughtful Christians. Much might be said about its actual success in dollars and cents, but its real advantages lie in the spiritual values it enlists and creates.

The standard type of pledging, by visitation on the part of the people themselves in each other's homes still remains the best if properly put on, but the chances of failure or defeat through the visit of untrained or casual or misled canvassers is too great. On the other hand, the possibilities through ritual, processions, Scripture exposition, and the many possible resources and thrills of common worship are very great.

Much experimentation along this line is available. A church in Trenton placed a chest of Joash on its communion table and set an illuminated cross on the chest just back of the slot through which pledges were dropped. The theme of the service was "At the Foot of the

Cross" and the congregation was moved profoundly by the service built around this idea.

A church in Chicago of very conservative tendencies was converted through its pastor to an experiment with pledging at its sacramental service. The
(Now turn to page 308)

A Worship Canvass

As conducted by the First Presbyterian Church, Lansing, Michigan.

(Used by permission of Everyone)

- I. Prelude.
- II. Processional Hymn.
- III. Sentences—(in unison—standing).

There is that scattereth, and yet increaseth and there is that withholdeth more than is meet, but it tendeth to poverty.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are given us of God.

For all have sinned and come short of the glory of God: being justified freely by His grace thru the redemption that is in Jesus Christ.

He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

- IV. Prayer of Confession. (People seated and bowed).

O Thou who art ever the same, with whom there is no shadow cast by turning, Thou art ever giving us more than we deserve. Thou invitest us to come at morning and callest us to confess our sins at noonday: Thou art ever near to bless us from the riches of grace in Christ Jesus. All that we have comes

from Thee. How can we refuse to love Thee? Forgive us the sins that take their roots deep in selfishness. Remember no more against us the times we have denied Thee our affection and devotion. Blot out our transgressions of self-serving, of covetousness and greed. By Thy great mercy in Christ Jesus, O Lord, shame us for our selfishness and win us to a life of love, for Thy name's sake. Amen.

ORGAN INTERLUDE

- V. Scripture Reading. Organ Response.
- VI. Anthem. "Praise the Lord, O Jerusalem."
- VII. Offertory. Dedicationary Doxology.
- VIII. Litany. (People seated and bowed).
Minister: Thou hast set our life amid many and great dangers, O Lord. Our needs are more than we can number, and yet Thou hast not left us desolate. For Thy love and patience,
People: We bless Thee, Lord.
M. For institutions and men that are an incarnation of thy goodness, kindness and grace,
P. We bless Thee, Lord.
M. For schools and institutions of learning that bring light and usefulness into human life: for the glory of thot and the radiance of the printed page,

P. We bless Thee, Lord.
 M. For companionship in life's darkest hours when hope is brot back by the courage and devotion of those dear and near to us in friendship and service.

P. We bless Thee, Lord.
 M. For those who encourage us with their sympathetic understanding: who give so generously of their time and strength in the work of Thy Kingdom: who are patient with our faults, kind and gracious in their attitude,

P. We bless Thee, Lord.
 M. For the love that hath redeemed us when stained and broken by our sins, which believes until it creates its own likeness in us,

P. We bless Thee, Lord.
 (Unison) For the unwavering faith of men and women bowed with loss and burdened with illness and disaster, but who in the midst of loss and calamity are thotful and generous: for those who continue to give us a portion of their trust, we give Thee our thanks, thru Jesus Christ our Lord. Amen.

IX. Hymn.

X. The Sermon by the Minister.
 "Gifts that Cost."

XI. Prayer of Consecration—(In unison, reverently bowed).

Lord, we praise Thee for all Thy gifts to us, for Thy countless mercies showered upon us. Freely we have received: freely help us to give.

After having received from Thee and our fellowmen gifts beyond our power to repay, grant that we may never become victims of a grasping, selfish spirit.

O Thou Christ of God, Who gavest Thyself in love to every roadside beggar, remember us in the day: Thou art ever near to bless us from the riches of Thy Kingdom. Give us strength to master the burdens which weigh heavily upon every heart, that we may in joyfulness assume our responsibilities. Enable us to meet the challenge of these days by giving yet more generously of ourselves and of our means. Grant us to know the joy of a generous and a loving heart. What we do just now, we do mindful that His eye is upon us. It is in His Name and for His sake. Amen.

XII. Choir: "Consecrate me now to thy service, Lord."

XIII. Pledge Cards. Distributed. Prayerfully signed.

Let us be reverently thotful of the Giver of All, the unseen Canvasser.

XIV. Presenting our Gifts.

We lay our Promises upon the Altar: a proof of sincerity and an act of consecration.

XV. Dedication of our Gifts through Prayer.

XVI. Recessional Hymn.

"Onward, Christian Soldiers."

XVII. The Benediction.

XVIII. Choral Amen.

XIX. Organ Postlude.

The Worship Canvass

(Continued from page 307)

startling innovation was agreed to with some dubiousness on the part of the officers, but the result was rather astonishing. The service made a very deep impression upon the deeply religious element in the congregation and carried its large membership of younger people into a new loyalty. An increase in pledging to benevolences, the need for which had not been emphasized, puzzled the leaders, but is undoubtedly to be referred to the effect of the service on an awakened desire to do something in the name of Christ for somebody else.

This type of pledging does not lighten preliminary effort or simplify work. The emphasis in publicity and in the educational approach needs to be placed on maximum attendance of the congregation at the morning service. A visitation by the groups who would naturally be the canvassers a week or ten days before the service is highly desirable. The advertising of the service is most important and anything that can be done to magnify the occasion from the spiritual point of view, as well as from the human interest angle, should be carefully arranged. The service must be, in the best sense of the word, extraordinary. Certainly not because money is involved, but because people are.

Of course liturgical principles in a worship service will exclude common types of financial appeal. Worship would preclude over much dwelling on money, bills payable, salaries or program items, or even administration. The question would be one of service through resources to God and man. Many churches have reported that casual attendants or even strangers present at such services have found such a strong reaction in their own hearts that they have been impelled to immediate decisions to participate in what strikes them as a capacious, worthy and very often moving enterprise. One pastor in New Jersey reported that there were twenty pledges of this sort made by strangers, which resulted in additions to the church membership roll shortly after the service. A nearby church reported very substantial pledges from newly interested families who were very tentatively on the prospect list of the church.

A service of pledging, if properly worked out and carried through, becomes a very heartening contribution to a brotherhood, part of whose membership feels tremendously handicapped by the times and part of whose membership needs stimulation to do according to its continued ability what others may have to intermit.

As in a Glass

(Continued from page 306)

make his task harder. There was a job in front of him! He would have to work!

So would we! We knew that! We had not been looking into that glass in vain. We had seen far more than we even guessed. There were heights we had still to scale. To fall as a prophet of the Almighty is the most colossal failure, apart from moral character, the pulpit can know. We were haunted by the reflection we had seen. And we resolved, with the challenge of days like those ahead of us, to set to work in grim earnest.

There should be more systematic apportionment of our time. As the pulpit is the most prominent feature in the church, preparation for it should dominate everything else. We would work at the sermon—its content and contour, its language and adornment—so that it should be a window giving an uninterrupted view of the sun-crowned heights, or a well-constructed highway leading direct to Christ Himself. We would also work on the preacher. By careful self-scrutiny, we would find some of the defects so patent to others. Time would be given to the cultivation of the voice, its richer tones developed, the raucous eliminated. And poise and self-mastery, that well-rounded personality in which dignity and humility imperceptibly blend, should be assiduously sought. Then, as men knew that Moses had communed with God, they may find on the recurring Sabbath, a glass in which they can behold, not the greatness of the preacher, but the glory of the Lord.

PRONOUNS

The Lord said,
 "Say, 'we',"
 But I shook my head,
 Hid my hands tight behind my back
 and said,
 Stubbornly,
 "I."

The Lord said,
 "Say, 'we',"
 But I looked upon them, grimy and all
 awry.
 Myself in all those twisted shapes? Ah
 no!
 Distastefully I turned my head away.
 Persisting,
 "They."

The Lord said,
 "Say, 'we',"
 And I,
 At last,
 Richer by a hoard
 Of years,
 And tears,
 Looked into their eyes and found the
 heavy word
 That bent my neck and bowed my head:
 Like a shamed school-boy then I mumbled low,
 "We,
 Lord."

Karle Wilson Baker.

Can Church Debts Be Paid?

By Albert F. McGarrah

This is the second article in the series by Dr. McGarrah who heads the Church Buildings Campaign Bureau of the Home Missions Council. Other articles to follow will include "Successful Church Budget Policies," "Finance Victories by Lifting Spiritual Levels," and others equally vital.

DEBTS! Debts!! Debts!!! Debts on farms, on factories, on merchants, on railroads. A stupendous total of obligations rests upon homes and corporations and all sorts of other American enterprises, most of which can be liquidated only as economic conditions improve, while a percentage must ultimately be written off.

The picture is not complete until we take account of international debts; of our national debt of \$20,000,000,000; of other billions in debts upon states, counties and local units. While most of these debts could be justified, especially when they were incurred, they can be met only by the faithful practice of industry, thrift and foresight as economic conditions improve.

Our primary concern is with church debts. The net mortgage-total resting upon the Protestant churches of this country is probably about \$250,000,000, or about one-tenth of their property values. But the significance of these debts is enhanced by the burdens of debt upon church members and upon other institutions with which they are connected, by the changed purchasing power of the dollar, by carrying charges and other difficulties in the way of adequate budgets, and by the fact that income tax and other readjustments of public problems may hinder our churches in securing their rightful shares of the increasing national income which can be properly expected within the next five years.

Patience and tact, with experienced counsel and leadership, together with sacrificial loyalty in their congregations and universal cooperation by their members,—these will enable most of our responsible churches ultimately to meet their obligations without undue loss to creditors.

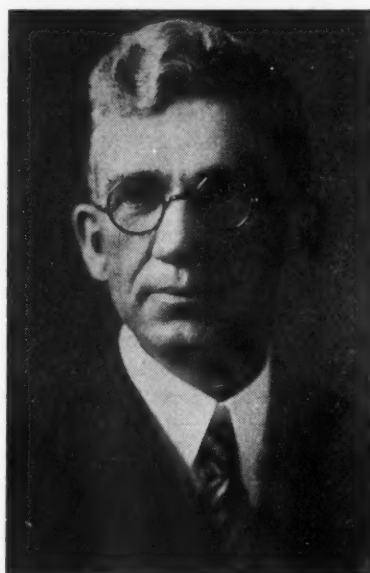
The most serious problem is not the debts, but their effect upon the morale

of members and the good name of the churches. It may become increasingly difficult for debt-burdened churches to enlarge their constituencies and to attract new members. It may become more difficult to hold the loyalty of their congregations, to maintain attendance standards, to raise the budgets necessary to the maintenance of spiritual efficiency, and to render those services—individual, community, national and world-wide—which were entrusted to the church by their Founder.

Sensible church leaders will face their obligations frankly: reducing them as rapidly as possible, lest worse things come upon their churches in the way of lowered morale, reduced attendance, diminishing membership, and decreasing spiritual power.

Pays Debt Four Times

Many churches have paid their debts twice or thrice—five times in some cases—because of inaction. For example:



Albert F. McGarrah

when the writer was invited to confer with the pastor and officers of a debt-burdened church of 600 members, a few years ago, in a county seat town in a central state, he learned that a debt of \$20,000 was outstanding, 25 years after dedication. To meet carrying charges, a floating loan had recently been made. Six successive pastors, having come with high hopes, had gone away discouraged with small results. For 20 years this was the perennial excuse: "because of the debt and carrying charges, we cannot increase your salary, nor can we give to benevolences; nor can we increase our budget, no matter how great the needs."

Undertaking a campaign with hesitancy and fear, the officers were amazed when the entire indebtedness was oversubscribed before the close of the service on the following Sunday night. After proper preparation, the speaker explained to the people that "you have already paid the debt three times. Money at 6 per cent doubles itself every 12.6 years. Hence the carrying charges which you have paid, at compound interest, total approximately \$60,000. In 13 years more, they will total \$120,000, and you will still owe the \$20,000. Why not pay off the debt and end this folly?"

For a church to borrow money for productive purposes is no worse than for an individual or a corporation to borrow. But churches, like corporations and individuals, should amortize their debts and reduce the carrying charges as quickly as possible. Combine common sense and foresight with a definite program and effective plans which will enable your church to avoid extravagant practices.

Broad Interests Involved

Pastors can more wisely adapt our suggestions as to local church debt policies when they understand the broader

significance of the problems and the larger interests involved. Hence, before considering ways and means of raising debts, of refinancing, or of meeting carrying charges and other immediate obligations, we will briefly review the general situation from the viewpoints both of our denominational leaders and of our church creditors.

Protestant church debts have been the object of many recent comments by financiers and magazine writers. Most of these comments have highly exaggerated the church debt totals, the number of defaulting churches and the ultimate losses to their creditors. Reporters have printed startling statements, out of their contexts, without checking their accuracy. Church members and possible contributors have been misled.

Serious injury has been done, both to thousands of churches entitled to good credit ratings and to the honor of Christ and His church.

Church Officials Quoted

A bulletin issued in January, 1933, by the Church Edifice Funds Department of the *American Baptist Home Missionary Society*, Rev. C. M. Dinsmore, Secretary, says in part: "The total value of all church properties of the Northern Baptist Convention is about \$230,000,000. The total mortgage indebtedness is about \$25,000,000, or about 10 per cent." He might have added that much of this indebtedness, as in the case of other denominations, is covered by collectible pledges, building and loan, real estate and other assets.

The bulletin continues: "Not one white church connected with the Northern Baptist Convention has been foreclosed against during the past three years, so far as we are able to discover. Every church that has appealed to this Society has been assisted in the solution of its problem, in some way or another. Since January 1, 1930, this Society has only had to loan \$101,000 to churches in distress. With this small sum, and the blessing of God, the Society helped to make possible this record."

If creditors criticize, pastors may tactfully use these further statements: "A recent study by another organization shows that, during the past three years, one out of every five banks has failed (doubtless including bank branches); one out of every 22 commercial and industrial organizations has failed; . . . of the 216,000 churches in this country, only one out of every 2,344 has failed." Since January 1, 1930, 4,665 bank failures have tied up more than \$3,300,000,000; equal to more than seven per cent of the total of \$45,000,000,000 now on deposit in our 19,163 banks.



CHURCH HAS ITS OWN CRADLE ROLL CERTIFICATE

The Methodist Episcopal Church, Fayette, Iowa, has decided to make its own cradle roll certificate instead of issuing a stock design. The certificate is shown above. It is five by seven inches in size and costs printed two cents each. Framed with a glass cover the cost is but ten cents each. John D. Clinton, the minister, believes that it pays to localize such certificates.

In a recent issue of *The Christian Advocate* (January 12, 1933, p. 32), Rev. F. W. Mueller, Superintendent of the Department of Church Extension of the *Methodist Episcopal Church*, reports in part: "Some of our church properties, mostly of modest size and investment, have fallen under the hammer. However, in proportion to the large number of church units of our denomination, the number is not significant. Some of these can still be redeemed."

Another nationally known leader, of unsurpassed experience, says: "The casual investigator of facts will soon discover that the ratio of losses to creditors on church debts, during the ten years beginning with January, 1930, will be much smaller than the ratio of losses on almost any other debtor group. If we are told that the enormous losses on farm, real estate and industrial loans are largely due to tragic economic disappointments in certain areas, states, and realty developments, churches in the same areas suffer from the same causes, but with a much smaller percentage of loss."

He continues, "If we are told that most bank failures and mercantile mortalities are due to economic conditions,

or to inexperienced leadership, we should reply that the same is true of defaulting churches; that a large percentage of them are of the irresponsible type; and that the small percentage from the more responsible denominations were usually dominated by inexperienced men who undertook undue obligations contrary to the counsel of experienced denominational leaders, without waiting to collect proper percentages of the cost in cash before and during construction."

The financial section of the *Philadelphia Ledger* recently quoted one of America's leading financiers at some length, to the effect that loans to responsible churches and eleemosynary institutions offer the highest type of security, having behind them devotion to an ideal, so that their repayment is a matter of the highest honor, not of one man but of many persons of integrity devoted to that ideal. Comparisons of losses on church loans with losses on loans to other creditor groups, over wide areas and long periods, will be found to the honor and credit of the Churches of Christ in America.

Christ, Creditors and Churches

In determining their policies, worthy leaders of debt-burdened churches must conscientiously consider the good name of their denominations, the credit of nearby churches, and the rights of their creditors, as well as their individual church interests.

If a church cannot meet its obligations as arranged, its leaders may honorably seek new terms; but boards and committees who ignore the rights of creditors to honest treatment, who wantonly default without arranging for their churches to do their best, are guilty of dishonesty and of dishonoring Christ. Most creditors are open to reasonable readjustments of payments on principal and of interest rates. Where absolutely necessary, they are usually willing to consider ultimate reductions of the principal; provided negotiations are honorably undertaken, and completed tactfully, with full assurance that pastor and officers have honest intentions.

Denominational officials can render invaluable cooperation. Dr. Mueller reports how a Methodist church in a western state, with about 500 members, "had four days in which to meet a payment. Creditors with mechanics' liens had entered foreclosure proceedings. . . the local leaders saw no escape. . . refused at first even our offer of counsel. . . We sent one of our representatives. . . gradually their hearts were warmed."

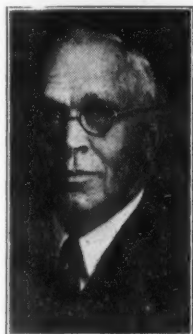
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A Solvent Church

Fourth Article in the Series on "Building a Church"
with Special Bearing on the Every Member Canvass

By Henry H. Barstow

A PROMINENT bishop recently made a visit to a noted banker to negotiate a loan. In the course of the conversation the banker found occasion to remark, "You ministers do not have any business sense."



Henry H. Barstow

"O yes?" replied the bishop, "but do not forget that you bankers have recently closed over three thousand banks. We ministers have not closed three thousand churches."

Figures concerning my own denomination (Presbyterian in U. S. A.) show that fewer churches were dissolved last year than in any of the four years before, only 72 out of over 9,000. Figures concerning other bodies are not at hand, but I imagine would run about the same.

The church—the great church at the heart of all the churches—is never insolvent. It never will be while it fills so richly as it does today the highest needs of its people. It may have to retrench and struggle and sacrifice but seldom, indeed, does it have to close for lack of funds. Its people are, in spite of all the wisecracks about church mice and stingy deacons, devoted to it and insist on maintaining it. Someone has said, "A church is the hardest thing in the world to kill." It may live at "a poor, dying rate," but it seldom really dies.

There is, however, a considerable difference between an insolvent church and one out of debt. Webster defines the adjective "solvent" as "able or sufficient to pay all just debts." There are of course many churches quite unable at times to pay their just debts that are carried along by generous creditors who either desire to help or who hesitate to incur public disfavor on so drastic an act as foreclosing a church mortgage. A church wholly out of debt is sufficiently rare to be a matter of celebration, usually by a public "burning of the mortgage." In this article we shall accept Webster's definition as the meaning of a solvent church. Within those limits the theme affords abundant oc-

casation for all the wisdom and devotion the average church can muster.

In the forty and more years of my active connection with church work and finances a vast change has come over both methods and principles. The old time pew rental system is about gone with its crude distribution of the congregation on the basis of financial ability. The only system worse than that was the one in which each pewholder literally had a deed of ownership on a certain pew that extended downward to the real estate below.

Today church finances are based on a genuinely Christian principle, namely, all church privileges free: all church support voluntary. Instead of a "pew rental day" when seats were practically rented to the highest bidder, we have the Every Member Canvass with its sound basis in Christian stewardship, its weekly pledge and envelopes, its business like system of visitation, accounting, crediting, regular notification and follow up. Instead of benevolences being taken in a "special offering," following the annual presentation of certain causes or Mission Board appeals on set dates, we have the benevolence and current expense budgets placed on the same level of personal, spiritual claim, collected in a duplex envelope and gathered each Sunday in the atmosphere of worship.

Many variations prevail on this general system. Some churches have their expense canvass in the autumn and their benevolence canvass in the spring and claim a decided practical and psychological advantage over the joint canvass whenever held. Some combine all causes into one pledge, to be distributed according to need by the church boards. Granting some advantages in administration this system would seem to deprive most people of any definite knowledge of objects for giving and therefore tend to reduce interest. As some one has put it, "You cannot get people excited over a jackpot." Furthermore it trusts a great deal to the wisdom and fair mindedness of the average church board. The clamor of the local coal dealer for his last year's bill is quite likely to prevail over the belated salary of the Sunday School missionary in the Tennessee Mountains or the perennial deficit of the Foreign Mission Board.

Some churches are using the "Bringing-in Sunday" method. My own church has followed it for some years with excellent results. Instead of a general house to house canvass a series of instructive letters are sent out, the last one containing a statement of the two budgets, a pastoral appeal and also the pledge card which is brought to the morning service the next Sunday and presented in the atmosphere of worship. A follow up visitation of those not responding after two Sundays is necessary for complete results.

Emphasis on stewardship and tithing has become the common preliminary to the Every Member Canvass. I regard this as open to serious objection. It ties up the spiritual principles of the use of money too intimately with mere church support. Stewardship is a principle of life in all its aspects. Tithing, whether it be on the basis of the tenth or some other proportion, is a method of stewardship in but one of its aspects. If these basic Christian principles be made mere levers to raise the preacher's salary, the deficit or even the benevolences they are to that extent cheapened and belittled. They should be emphasized broadly and continually applied to all life's affairs. Their financial bearing will then become self-evident and potential.

There are two acid tests for any system of raising money for a church. The first is, does it facilitate keeping the spiritual motives of giving to the front or does it tend to obscure them? In addition to the regular pledged gifts there are a dozen ways of raising money. Some of them simply cannot meet that test. Without going into details the best that can be said for them is that they do sometimes add to the total income, but often with the dire accompaniments of cheap quality, self-centered motives, petty dissension and pretty complete diversion of the mind of the church from its real job. And in some cases that is putting it mildly indeed. I believe in any sort of wholesome entertainment and social activity in a church, be it for money or not, which does not in itself or its tendencies vitiate the spiritual motives and Christian objectives that make the church what it is. If financial solvency depends on spiritual insolvency the price is too high.

I believe the determination of that question in any case is squarely up to the minister and his official boards. Wise and courageous leadership is essential.

The other test is more obvious. Assuming that the first test is met, does the system keep the church solvent? There is hidden of course a fallacious assumption in that statement. No system, merely as such, can guarantee anything. Almost any system properly motivated and managed can get some results. But in reality the motivation and management should be integral parts of whatever system is used. It is not a fully rounded system without them. That is why the first test is so important. Judged, however, from the standpoint of financial results the second test inexorably requires that the church budget be balanced at least once a year, better at each quarter if possible. Fortunate is the church that not only can balance its budget but can budget a balance. Then it may from year to year reduce its standing debt, if it has one. That accomplishment is perhaps the acid test of a solvent church.

To maintain that sort of a record requires a policy with at least two outstanding factors. The first is honest facing and meeting of the facts. That means that the responsible officials shall keep continual check on income and outgo. The besetting sin of church management is letting things slide. Careless records, slack accounting, unbusinesslike methods of follow-up, or worse than that too crisply "businesslike" quarterly statements, or worse than any or all of these no real system at all beyond the casual attention of some devoted but incompetent official, while everybody else forgets all about it until the church faces a serious situation and then everybody begins to blame everybody else, principally the minister.

Exactly that situation occurred in the writer's own experience. As a result he called a joint meeting of the official boards, recommended the appointment of a Financial Survey Committee to investigate the whole financial system of the church and every organization in it. The suggestion was adopted and put through. The committee spent at least two months on the job. A questionnaire was sent to the thirty or more organized bodies in the church, including all Sunday School classes from the Kindergarten to the Old Ladies' Bible Class asking for detailed reports of all monies received and spent during the previous year. Every organization responded. The report of the committee included a summary of these facts, a review of the causes for the bad condition of the church, including some pretty drastic criticisms of the boards themselves and their business methods. It also included definite recommendations

as to improvements in the business system and organization, insistence that the expenses of the church be kept strictly within the actual pledged income of the church, and suggestion that a five year program be undertaken to clear up the debt of the church. It provided for regular public reports of the financial condition and for competent official supervision of the whole program.

When completed the report was read to the joint boards and adopted by them. It was then read publicly after a church service to the congregation. Naturally there were some sore heads and sorer hearts. But the result at the finish was wholly good. The budget asked for was based on the actual receipts of the previous year. There was no padding and no concealments. The people realized they were being dealt with squarely and that every officer, including the pastor, was sharing in the cuts necessary to balance the budget. Their response measured fully up to our best hopes in the expense budget and nearly as well in the benevolences.

It was not only a success financially but after the first pains of the operation subsided a new spirit of team work and loyalty took possession of the church that has been felt in every part of its work. It was as good as a revival of religion, in fact in a perfectly true sense it was exactly that. We faced the facts, dealt with them forthrightly, put responsibility where it belonged and trusted the people with complete information. It should be added that while the pastor kept a supervising hand on the whole program he had nothing directly to do with either the gathering of the facts, the framing of the recommendations or the preparation of the report. The committee was given an absolutely free hand. They responded to the challenge and the people responded to their appeal. One of the happy incidental results was the election of two young men on the Board of Trustees and two also on the Session. The annual meeting, which I had frankly feared, turned out to be almost a love feast. I do not need to add that a lot of prayer was back of the entire effort.

The second factor in securing a solvent church, after facing the facts, is the setting up of a large and challenging program. I refer now to a financial program concerned with the basic needs and work of the church and that will appeal to all. Many churches fail to realize that the only way to meet seeming defeat is attack. There is no doubt that our adoption of the five year plan for clearing up the debt did as much as anything to carry through the whole program. Interesting things happen during such an experience. We had a large coal debt of two years' standing. The Survey Committee bluntly an-

nounced in its public report that the credit of our church was nil in that quarter. Many expressed deep concern over making such a fact public. One of our leading women told me afterward that she laid awake one night praying that in some way that coal bill might be paid. A clever idea came to her for raising the money. She went to work and in less than three months the whole bill was paid. Every organization in the church capable of doing so is working on the five year debt plan under the leadership of a special treasurer elected by the trustees for that purpose. It looks as if the debt was doomed.

Two similar experiences come to mind connected with former parishes. Picture a small village church; a young pastor; a debt of \$1,100; church windows that in winter had small snowbanks on the sills both inside and out, and a furnace that threatened most any time to burn up the church. We faced the facts but all the trustees would attempt was to raise \$300 to fix the furnace. When the president and the pastor went to the church's largest giver for a subscription he bluntly turned us down with this reply: "If the church will raise its debt, my wife and I will put in stained glass windows in memory of Willie," referring to a beloved child that had died. He forbade us to mention his name until the church had responded. We told the Ladies' Aid Society of the offer and asked them to assume repairs on the furnace and the installment of a second one much needed on the same conditions. They agreed. The whole matter was presented to the church. They voted favorably on raising the debt. I went away on my summer vacation. When I returned the whole thing was done. There, too, a genuine revival prevailed and the whole work of the church took on a new spirit and power.

The other was during the war time pressure of Liberty Bond drives, etc. A new \$90,000 church in a large city had just been completed and dedicated. Due to the failure of certain expected funds to materialize we started with a debt of \$58,000. We faced the facts. We employed a well-known church money raiser to come and lead a neighborhood campaign for five year pledges. He did a wonderful piece of work. It took at least three months, two in organizing, one in canvassing and following up. I was ill most of the winter but kept my hand on the situation. At the first supper of the canvassers, who included most of the active workers in the church, \$43,000 were pledged at the tables. And that in a church of only moderate financial ability. They then went out and cleaned up the rest. In each case the same factors were present:

(Now turn to page 314)

Is There Money For Churches?

By William H. Leach Editor, *Church Management*

FIRST of all I think that we preachers should congratulate ourselves that we have cast our lot with an institution possessing the permanency of the Christian Church. It is my observation that the Church has not suffered



William H. Leach

during the depression to an extent comparable with business. Most of us have faced salary cuts. We have seen our church budgets cut and pared. There have been, here and there, a few church bankruptcies. But, compared with the financial world in general, the Church is going on. It is holding its own, and better.

A recent release from Marts and Lundy, Financial Counsellors, has this to say: "During the past three years, one out of every 22 business and industrial concerns went into bankruptcy, and one out of every 6 banks has been closed. But only one out of every 40 four year colleges has been closed because of finances; one of every forty-five hospitals and only one in every 2,344 churches has been foreclosed." Doesn't that make you glad of your profession?

The churches have been very seriously affected, it is true. Business men who control its policies, early in the depression transferred the general pessimism of business to the church. For three years the one philosophy of the average non-creative business mind has been to cut and cut and cut. The same men who "whooped 'er up" six years ago and helped to saddle big debts on the churches have now acquired a very different complex. They are carrying things to the other extreme. They have but one plank to their platform. That is to reduce the budget.

I do not mean to infer that such reductions may not be necessary. But I do think that many times churches are forced to accept a philosophy of reduction before they make an honest effort to save the situation by securing more money with which to carry on. Of course the churches which have had the ideas of Christian stewardship thoroughly implanted in the minds of the congregation have suffered less than the

others. They have not been so easily driven into a panic. But it has taken pretty thorough convictions of stewardship to withstand the psychological assault which has been made in the last few months.

A More Thorough Canvass

The first suggestion as a means of reaching the money to which the churches are entitled is through a more thorough every member canvass. This suggestion may seem out of place. Most churches believe that they now make a thorough efficient canvass. As a matter of fact very few churches do. Remember, a canvass is not efficient unless it reaches every possible contributor, giving him an opportunity to make his pledge to the church. Suppose it stops ten or twenty per cent short of reaching the goal of thoroughness. That may be just the percentage of deficit in the budget. In some churches a more thorough canvass may entirely eliminate the necessity of cutting.

In this issue Dr. Herman Weber is making a recommendation for a worship canvass. One interesting point he makes in his story. It points out just about the one weakness of the conventional every member canvass. That is in the canvassers, themselves. A canvass is only as strong as its workers. No church has ever been able to get an entire list of canvassers who are first class salesmen for the church. This year most of them will be working under a further handicap of depression psychology. In planning a canvass it is well to take this into consideration and use methods which will add to personal solicitation the emotional appeal of the worship service.

Better Accounting

The losses of many churches have not been in the pledges but in the collections from the pledges made. This demands that we consider methods of accounting and collection. There is a big loss between the pledges made and the money which actually finds its way into the treasury of the church. Just what is the best way of collecting the pledges made?

Some churches have been accustomed to sending out quarterly statements so that contributors may know where they stand in their payments. Others have used monthly statements. I have done a

little experimenting with these two systems. The tests were made in normal times. The conclusion was, the amount of collections under the monthly statements is somewhat more than when a quarterly statement is issued. But the difference is not great enough to pay the additional cost of stationery, postage and clerical help necessary to mail out the monthly statements. Of course the cost of the monthly statements is three times as great as that of the quarterly.

I am now recommending that churches send out the quarterly statement but that they add to these special appeals between the quarters. These appeals will be directed to various types of givers. A church which is now using the monthly statements might decide to use the quarterly ones from now on. Then it uses the saving in cost to finance these special appeals.

Every church today faces tremendous pastoral problems. There are people without income who are not going to receive very gracefully a constant monthly reminder that they owe money to the church. There are people from whom the church should be ashamed to ask money. But there are many others who have good incomes. They are caught by depression psychology and have become careless in their payments. There is no reason why the church should not bear, with considerable pressure, upon these people.

It stands to reason, therefore, that the time has come when a single stereotyped appeal for every contributor will not answer the purpose. The minister and church must deal gently with those who have been wrecked by the economic storm which is sweeping the world. But it can take a different attitude with those who may be using the depression as a means of evading their responsibilities. Normal appeals may not be sufficient for the latter. Specially penned or typewritten letters, telephone calls, or even personal visits, may be the wise course.

I think that this division of lists and the personalizing of appeals is the one unique contribution which the depression has brought into church finance. The lists may be divided into the following simple classes:

- I. Those Able to Pay.
 - (a) Those doing all that might be expected.
 - (b) Those careless and indifferent.
 - (c) Those not pledging.

II. Those Who Have Suffered Severe Losses.

(a) Unable to make any payments.

(b) Should be encouraged to share with the church.

Any minister will recognize these types. Industrious follow up work will aid in keeping collections at a good level.

Special Appeals

One of the interesting changes of the church mind is in relation to special appeals for funds. Churches which a few years ago considered it unethical to accept money from sales schemes, bazaars, suppers and other special money raising plans have evidently lost their scruples today. For special money raising schemes are very much in demand. I am giving space to several of these methods in this issue. The most practical and productive one I know is that of Crucible Service which has already been discussed in the pages of *Church Management*. It consists of the collection of precious metal found in cast-off jewelry, and the consecration of the metals and the amount received to the work of the church. There are features in this service which give it quality and dignity.

The Book of Golden Memories, published by the Church World Press, Inc., publishers of this magazine, is another special appeal of high character. It consists of the building of a memorial to those who have worked in the church during years past. The book itself is beautiful, its appeal is tremendous, and churches in all sections of the country have found that it produces money even in the period of depression. A request to the publishers will bring you complete detail of the plan.

From high class appeals such as these the special appeals swing down the line until they consist of selling some article on commission for the church. To my mind, the church should have as little part as possible in these selling schemes. Most cities and towns are overrun with salesmen. These people are desperately trying to get money enough to buy bread and clothes. I very much doubt the wisdom of the church competing with them. We might even question the morality of it.

There must be a great deal of leniency granted churches in these days, however. I believe that we should commend emergency measures which a few years ago might be condemned. There is no time to take out a life insurance policy when the boat is sinking. It is difficult to lay the principles of stewardship when the church is floundering in economic distress. Better to accept emergency measures, so long as they are honest and fair, and resolve that as

soon as conditions get better we will start the educational processes which will lead to the only safe principle of church finance—Christian stewardship.

Marginal Givers

Perhaps you are more familiar with the term "emotional givers." In every church there is a group of loyal people who have assumed most of the financial burdens. There is a much larger group who have benefited by the various services but who have never yielded themselves to the appeals of Christian stewardship. They do not contribute regularly. They do give once in a while on special appeals. They are, as far as stewardship is concerned, where the masses of church people in America were fifty years ago.

Some times these people do not attend the services but they have children in the church school. Or they may be connected with one of the men's or women's organizations. As a rule their gifts to the church are not very great. But they do furnish a source of money in this period.

They are usually interested in the Book of Golden Memories mentioned above. They are interested in special schemes for special purposes. They like plans which give them recognition. One very good illustration may be found in an effort recently made by the Lakewood Congregational Church, Lakewood, Ohio. The church desired to improve the grounds and do some painting on the building. But money for this was not available in the budget of the church. William G. Schneider, the director of religious education, took the matter in hand. He laid out a memorial scheme for the church. Twenty dollars would name a column; fifteen dollars a window, fifty cents a shrub on the lawn. Now, as a matter of fact, church members are not responding to this type of appeal very generously in these days. Most of us made our pledges when we had more money and we feel that we are doing pretty well if we keep our payments up to the figure pledged.

The appeal was made entirely by mail. A list of the members and friends of the church was used. It included loyal givers and the marginal group. And the money was raised, the work was done. But now for the surprise. When the figures were counted the marginal givers were revealed as making the campaign a success. They had come in strong enough to carry the day. This type of program, which gives personal recognition, seems to me to be one which is especially fitted to the marginal giver. The loyal, stand-by member, giving week after week, is not asking to have his name on a window or shrub. But this seems to have an appeal to the other group.

I believe that many churches may be able to balance their budgets by making this special appeal to the interested emotional group. The fact that the church is in distress makes the appeal all the stronger. It isn't often that a man can save a church by a five or ten dollar gift. But that can be done today.

A Solvent Church

(Continued from page 312)

facing the facts; a big and challenging program; placing the responsibility and work on the people; and always the appeal to the spiritual motives and objectives of the church as the driving force.

The minister's part? Let no minister soothe himself with the bromide that he should have nothing to do with the finances of the church. That may be possible where a church has a large endowment. But frankly I would rather have a debt than an endowment, at least from the standpoint of its effect on the people. A legitimate debt is a challenge; an endowment easily becomes an opiate. Juggle the subject as one may, in the last analysis the pastor is the general manager of the church's finances, expenses as well as benevolences, and is responsible for them as a legitimate part of his spiritual ministry. He should not deal with the details personally, but he should direct the policy, supervise the administration and above all inject into them the spiritual motives. By his personal encouragement and fellowship with the officials he must sustain their loyalty, inspire their courage and help them over rough places. I do not think I have ever attended more than two score meetings of a board of trustees and then usually by previous arrangement and for a special reason. But I have worked through the officers by personal contacts and have had always the most pleasant relationships.

A church solvent both in its expenses and benevolences is a goal any minister may seek not only as a financial proposition but also, and chiefly, as an unparalleled opportunity for some of the finest and most useful personal contacts of his ministry.

WHO IS MY NEIGHBOR?

Who is my neighbor? It is he
Who needs a gift my hand can give,
Whose human misery pleads to me,
His claim to help, his right to live.
Anon.

SHARING

For the soul that gives is the soul that lives:
And bearing another's load
Doth lighten your own and shorten the way,
And brighten the homeward road.
Anon.

Can The Poor Belong To A Church?

The writer is a woman who has faced the financial reverses so common in these days. Churches also caught in the storm make their appeals for financial help. She pictures these organizations as demanding so much that it is necessary for one to withdraw from the membership. There are two sides of this story, of course.

But this is a side which ministers may well ponder.

MY husband and I have always been church workers. He has been Superintendent of a Sunday School and I have been President of the Ladies' Aid and we have both worked in all branches of church activity.

When the world crash came we found that we could not keep up the expense of a big house or the demands of such society as we had been accustomed to move in. It became necessary for us to start in all over again, so we moved to another community. My husband found a position that made it possible for us to live, and that is all. Our first act was naturally to affiliate with the church. It was a very small country town and we felt that here we could be happy in the limited requirements of the rural district. We sent for our church letters and immediately tried to co-operate in the church work.

We counted on the usual collection at the Sunday Service, but not on the tremendous demands with which we constantly were confronted. I joined the various societies and expected the customary small dues, but we were overwhelmed with the enormous demands made upon us from the first moment.

I do not like to call myself poor, but the facts must be faced. We were laboring under a staggering load of debt which we were doing our best to pay, and not making much headway. But we kept up our courage and hoped that sometime, by means of great economy and perseverance, things would be better and we should be free from debt. We went without every luxury, kept our expenses at a minimum and lived in extreme simplicity. It was absolutely necessary in order to exist at all to not add to our debts. The church made it terribly hard and embarrassed us extremely, for we were proud and did not care to have people know the extent of our struggles.

I never entered the church that I was not asked for extras. I was asked to make pies, which we could not af-

ford for ourselves. They were never niggardly in their requests, they always wanted two pies, two pounds of butter, two pounds of coffee. We were asked to buy calendars, paper luncheon sets, missionary salt, to make candy, to take coin cards in which to insert all our spare dimes; there were special collections for everything under the sun, there was jelly to give for hospitals, embroidery for fairs, sandwiches and cake for entertainments, tickets to buy for all sorts of things, clothes for rummage sales, and many, many more requests. I had borrowed a broody hen from a kind

neighbor and hatched eleven chickens. I was happy in the feeling that I had helped a bit in our predicament, because it would mean enough eggs for our own use and at least ten dinners from the five roosters the hatch produced. Imagine my consternation when the committee on clam bake asked me to give them several chickens!

They gave many suppers for which a high price was charged. I hated to refuse them so I would take up my donation and then go back home and eat my supper, for it was utterly impossible for us to buy the tickets. The price of two tickets would have supported us for a week. We missed much sociability on that account. I offered to work in the kitchen, as I wanted to do what I could to help, but I found that I was expected to donate and pay for my supper as well, so I had to give that up.

The church was not in debt and merely had to raise their regular running expenses and it was not necessary for them to do the amount of soliciting that they did. All this may sound penurious, but it is not small to one who has had to undergo the experience. I am writing this, asking that the churches will consider both sides of the question.

(Now turn to page 316)

Makes His Own Birthday Greetings

The card below shows the way that Paul Nelson of Sterling, Illinois, uses the *Church Management* cut service to produce his own birthday greetings. These cards are attractive, appropriate and economical.



© Master, Let Me Walk With Thee

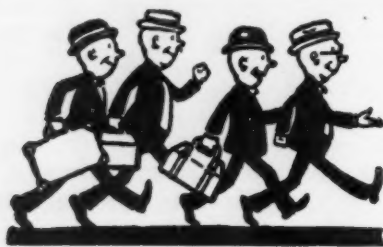
© Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Teach me Thy patience! still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;

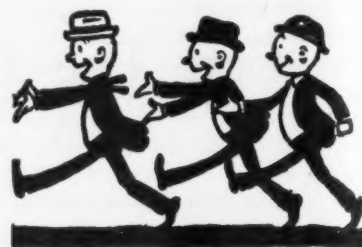
In hope that sends a shining ray
Far down the future's broad'ning way;
In peace that only Thou canst give,
With Thee, © Master, let me live!

— Washington Gladden

May this Birthday be a happy one, and every year
that you live be filled with the joy of service.
Cordially yours,



MINISTERS' VACATION EXCHANGE



Just because your budget has been cut so that no allowance has been made for vacation supplies need not deprive you of a change and rest. For several years this department of *Church Management* has helped hundreds of ministers to make satisfactory vacation arrangements. The idea is simple. You furnish copy which tells the dates you wish and just what you have to offer in exchange. The notice is published in this department. Ministers who might seek the opportunity you have to offer will get in touch with you by mail.

If your church will offer an honorarium for the vacation supply that may

be made the basis of exchange. If it has nothing to offer simply state the fact. There are other churches in the same situation. The exchange usually includes the parsonage, manse, or minister's residence. Keep the announcements brief and concise. Here is a good example.

Breckly, Ohio. Methodist. 500 members. Will exchange pulpit and parsonage with minister in northern Michigan last three Sundays of August. One Sunday service. \$15.00. Rev. George Cory, 230 Main St., Breckly, Ohio.

In 1933 this department will keep exclusively to exchanges. If you desire to secure pulpit engagements but have nothing to offer in exchange the classified department is the place for your notice. No charge is made for insertions in the *Ministers' Vacation Exchange*. But it is essential that you give your right name and address that no correspondence will be placed on the office of *Church Management*.

Items which reach us prior to March first will appear in the April issue of the magazine.

Exempt Character Of Church Funds

By Arthur L. H. Street

QUESTION was lately raised as to whether a bank holding a mortgage on church property could subject to its claim on the mortgage note benevolence monies and contributions held by the church.

When a church, or its trustees, issues a mortgage and mortgage note or bonds, with unqualified promise to pay, the mortgage does not, of course, furnish the only recourse open to the mortgagee. As in the case of mortgages given by other corporations and individuals, the note or bond creates a personal liability, to which the holder may resort independently of the mortgage.

And it is quite clear that excepting as the laws of the particular state contain some provision exempting general funds of a church corporation or association from judicial levy, such funds can be reached by a creditor to satisfy his claim.

But it is equally clear that funds held under gift or pledge for a definite object are not subject to seizure under judicial process to discharge a debt not connected with that object.

A case decided many years ago in New York remains the leading court decision on this subject. It is the case of *People's Bank vs. St. Anthony's Church*, 38 Hun, 330.

Plaintiff bank attempted to enforce an unsatisfied judgment out of funds

in the hands of Father O'Hare, pastor and one of the trustees of defendant church. These funds represented collections from congregations, made without statement of any purpose for which they were to be used.

Holding that plaintiff had no right to enforce his judgment against the funds, the New York Supreme Court, Second Department, said:

"The church never had the legal title to the fund or possession thereof, neither had the church withdrawn any assets from liability for its debts for the purpose creating a trust for its benefit. There was certainly no express trust in favor of the church, impressed upon the fund at the time it was contributed and no directions as to how it should be used. It was not given for the purpose of paying the plaintiff so far as appears, but was given to O'Hare, in trust, perhaps, to be used as he saw fit. It was not the property of the church or subject to its control until O'Hare elected to spend it for the benefit of the church.

"Under the circumstances disclosed, it rested in the discretion of O'Hare as to what purpose, for the benefit of the church, he should apply the money.

"If the money had been contributed with the understanding that it should be devoted to paying the plaintiff's claim quite another question would be pre-

sented, but it seems nothing was said either by O'Hare or the contributors as to how the money should be used, and the presumption and fair inference is that O'Hare should have the power to use it in the manner he should deem best for the church, and until he so used it the same was a fund in the hands of an agent of the contributors and was, therefore, deposited by O'Hare in his own name and not as the funds of the church.

"A gift to the church was not contemplated until the money was used for the church. In no sense could it be regarded as a completed gift, as the money was never delivered to the church.

"A voluntary contributor of money can always direct to what purpose it shall be applied, and no creditor of the beneficiary can complain for the reason that the latter has no claim upon the former for the payment of his debt, and the creditor is not in any manner injured by the transaction as the debtor's estate is no wise diminished and he is in no way rendered less capable of paying his debts."

Can the Poor Belong to a Church? (Continued from page 315)

We have since moved to a small city and we find the situation even worse. The church is badly in debt and always asking for help. We know, also, that the money is not being wisely administered. I am rather panic stricken when I think that I, who have to think twice before buying a new toothbrush, am being actually forced to give money I cannot afford, and then have it wasted.

Present Day Preaching

By E. A. McAlpin, Madison, New Jersey

Dr. McAlpin recently headed the committee which sponsored the Macmillan book, PRIZE SERMONS. From the experience gained in reading the many sermons submitted for that volume he is pointing out to our readers the thing which makes good sermons and good preaching. There is a good lesson in homiletics, here.

IN the Macmillan Sermon Contest six hundred and ninety manuscripts were received from forty-six States, Canada, England, Bolivia and Korea. The authors were students, pastors, assistant pastors, pastors emeritus, college presidents, missionaries and bishops. They lived in cities, suburbs, towns and villages, and as a group composed a cross section of the Protestant English speaking ministry.

This mass of homiletic material shows some interesting things about modern preaching. About sixty sermons, or less than a tenth of those received, qualified as being good for a contest. These sixty manuscripts had some message for more than a local congregation. At first the editors thought this was a small percentage of good manuscripts. Some inquiries showed that this was two or three times more good manuscripts than could be expected in any other sort of a literary contest. Apparently ministers have a higher percentage of attainment in their own particular form of literary activity than poets, essayists or authors in general have in their work.

Let us now consider some of the common weaknesses that led to the elimination of a large number of sermons. The most prevalent cause for the rejection of a sermon was commonplaceness. Many sermons were simply a presentation of well worn evangelical truths. There was nothing new, novel, stimulating or of any particular interest on present day situations. Even the illustrations were old and hackneyed. They were just the sort of material that would make the hearer fall asleep. They were true but dull. There was nothing in them to startle the conscience, stir up religious activities or drive away doubt. Since human nature is often indifferent, carelessly or openly antagonistic to the highest and best, it is the preacher's duty and obligation to stir up sympathy, zeal or even antagonism. The dull sermon is hopeless. It leaves the hearer in a worse situation than it found him. The Gospel is a stimulating call to life, sacrifice, service and high endeavor,—

when a sermon lacked these elements, it had no claim for consideration.

Another weakness that appeared time and time again was the author's evident interest in his own orthodoxy. Now orthodoxy is excellent. Like a clear, wholesome and healthful atmosphere, it should pervade everything a minister says and does. But when a man introduces old and well worn slogans to illustrate his soundness of faith, his dependence on the theology of a former age frequently stultifies his own constructive thought and his interest in present day problems. Only a few members of a congregation care how the theologians of a hundred years ago dealt with the questions of those distant days; they want to know how to conquer their own temptations, establish a higher form of business ethics and straighten out social inequalities. The old shibboleths seem hopelessly out of place and totally inadequate for present day conditions. The masses of people are seeking men who can reveal spiritual power and show the way to God. Anyone who does this makes his orthodoxy shine out with startling clearness and needs no repetition of time worn phrases.

Many of the sermons received gave every evidence of being fine helpful talks to a limited group of people in some remote place. They were good but lacked a message for a larger audience. Undoubtedly the authors are doing excellent work in their own parishes but their manuscripts could not be described as "good" in a competition. It is most encouraging to know so many fine men are interpreting the Gospel in this helpful and constructive way to people who are out of touch with the main currents of life and thought.

Some sermons were far better than their titles indicated. The editors, in all fairness, had to take a manuscript as it was submitted. A trivial title for a great subject, just naturally could not be placed in the "good" group. I well remember one sermon that had to be discarded for this weakness. Great themes, such as compose the Gospels, deserve great titles. The subjects do

not have to be high-brow or stilted, but they should never be cheap and tawdry. In a contest the whole manuscript, including the title, has to be considered as a unit, and there is no question but that some of the sermons were weakened and not helped by their titles.

It was very evident that many of the sermons received had been much better when preached than when they had been reduced to writing. Some manuscripts were little better than roughly edited notes. They lacked all literary polish and finish. Many of the authors seemed to totally lack all appreciation of the difference between the written article and the spoken word. One man tried to overcome this weakness by indicating where he made gestures and how he used his voice. Of course, this was merely a school-boy's effort to overcome a weakness he appreciated but did not know how to correct. A college or seminary graduate should know how to use words, adjectives, sentences and other tricks of English to get the right effects in his written article. This was a very common failing and one that training could easily overcome.

When we consider the strength of modern preaching the twenty-five manuscripts in *Prize Sermons* will have to speak for themselves. Of course, some are better than others, but as a group they are worth careful study. They include messages from men in country parishes and city pulpits. One at least is a striking illustration of how a minister can use a consecrated imagination to drive home his spiritual message. As a group, these sermons contain helpful messages for a time of serious depression, they are positive, stimulating and evangelical. The authors are almost equally divided between mature men who have already won a recognized place in the world and young men who are just beginning their work.

My own feeling, after spending a large part of the last year in the work of this contest, is one of encouragement and hope. The mass of our ministers are sound in the faith, many of them fully appreciate the difficult problems of today and are facing these difficulties in a wise and constructive way and giving their congregations real leadership.

Most of the weaknesses that have been mentioned are in reality nothing but technicalities which can be overcome with a little thoughtfulness and hard work.

Preaching is still, as it has been in the past, one of the most important means of guiding the thought life of a nation, and it is encouraging to know that the present age is getting plenty of good sermons.

How Shall We Think About God?

Edgar Brightman Grants an Interview and Talks of Many Things

By A. Ritchie Low, Johnson, Vermont

WHEN I first met Dr. Brightman the thing that impressed me was his spirit of friendliness. "Come right in," I heard a voice say when I knocked at his study door seeking material for this interview. Although I had read some of his articles I had never before met him and, to be frank about it, I was just a wee bit timid. But I was soon put at my ease. "Sit right down," said the Boston University School of theology professor. "I am always glad to have folks run in to see me." When I stated frankly what I was after he readily consented to an interview. "Come over after the ball game," he told me, "and we'll sit down and have an old-fashioned visit. We'll talk the whole thing over."

And so, when four-thirty came, I was on hand with notebook and pencil. My first question had to do with the great interest in God one finds everywhere in the modern world. "How do you account for it?" I asked Dr. Brightman. Much of it, he thought, could be traced to the apparent collapse of modern civilization. "Our thinking," he reminded me, "has become very unsettled. Then too, the coming of the scientific era, the philosophical attitude adopted by many people, these and other things have undoubtedly played their part." "We must bear in mind," he added, "that the traditional approach to theology hasn't done very much to solve our social problems."

"What do you think about the Humanist movement?" I asked Dr. Brightman. "Not very much," he replied. He regarded it, though, as an honest attempt to build a bridge over doubt and skepticism. The Boston theologian does not, however, regard it as being either particularly helpful or fruitful. Humanism, explained Dr. Brightman, is not new, it has simply acquired, in recent years, a new connotation. In his view, men who belong to this school of thought are indulging in what he calls minimum living. He seemed reasonably certain that once it has had its day it will largely cease to be.

Can a minister have a successful ministry and yet not believe in a personal God? This good man doubts it. "I don't like the use of that word 'successful,'" he told me. "A clever man," said Dr. Brightman, "can sometimes win a success he does not deserve. Bear that in mind. But to come directly to your

question, I think I can say this much: the minister who does not believe in a personal God is not likely to succeed in the building up of the spiritual life of his people."

The versatile *Christian Century*, you remember, ran a series of articles on God. I am frank to state that they did not particularly appeal to me. I went a step further and wrote the editor, telling him so. My letter, he replied, was an exception. The majority of the readers who wrote in, I was told, found the "conversations" helpful and stimulating. I wanted to get Dr. Brightman's slant, not only because I thought he would be impartial, but because of his eminent standing as a theologian. He rather surprised me by stating that my views were shared by practically all the ministers with whom he had spoken.

"I have talked with about one hundred men regarding the articles," said Dr. Brightman, "and only one or two said they liked them." "It is my conviction," continued the professor, "that the 'conversations' did not prove helpful to the average pastor." It did not seem to him that any of the participants really got down to rock bottom in their treatment of the subject.

The Boston theologian did not mean to infer that preachers are not interested in whether or not there is a personal God. They are, tremendously so. As they say up here in Vermont, many are "het up" about it. We all know min-

isters who buy books, who go to hear lectures, who absorb magazine articles and who seldom miss an opportunity to hear outstanding divines discuss the problem. The modern clergy are genuine seekers of light. There can be no doubt about that.

Is this absorbing quest for certainty, however, shared by the average layman in the pew? Frankly, I doubt it. The men you and I rub elbows with in the workaday world are not greatly agitated over the question of humanism, for instance. To be sure, in a vague sort of way, they have heard about it but they are not particularly interested. As a matter of fact, the whole discussion concerning theism rather bores them. It seems so far removed from the practical world of affairs. The securing of a job, getting enough money to pay the taxes and to buy groceries with, these seem to be ever so much more important.

This being the case, how much do we help our church folk by preaching sermons on the problem of God? Is there not some danger of our putting ideas into their head, sowing seeds of doubt rather than clarifying the issues involved? I questioned Dr. Brightman about this.

He quickly disagreed with my viewpoint. He firmly believes that ministers ought to keep their congregations informed on what is being thought by the best thinkers in the theological world. "You must remember," said the Boston professor, "that our young people are constantly being exposed to the new thought that is abroad in the world and that much of it is unwholesome. The way to counteract it is to preach sermons on the God revealed by Jesus Christ."

"That is very interesting, Dr. Brightman, but how would you go about teaching youth to believe in God if you were back in the pastorate?" "First of all," he replied, "I should take special pains to find out what the young men and women were thinking. Many ministers do not know what goes on in the minds of their boys and girls because they don't sympathetically try to get their viewpoint. Once you get to know what they are thinking about you can begin to build on that. But to start with, there must be a point of contact."

I asked the Boston theologian how good a job he thought we were doing in our church schools. He said that he had



Edgar S. Brightman

not been in a position where he could do much observing. However, judging from what he had seen, he was not particularly impressed. We have adopted better educational methods? "Yes," said Dr. Brightman, "we have." "But," he added, "is there any more vital religion as a consequence?" "As I see it, Mr. Low," he continued, "there is far too much of a tendency to try to copy the public school system. I am not in favor of that policy."

As we reached the last stage in our interview I questioned the professor regarding when we were likely to emerge from the present state of uncertainty. "That's a pretty good question," he said. "I am not quite certain, though, that I can answer it. I think, however, that I can say this much: theologically speaking, we have reached the period when it is again respectable for a man to have convictions. During the past decade it has seemed to me that about the liveliest thing in some of our churches has been the ladies aid or the finance committee. Few were interested in believing something specific. Men were a bit afraid to speak with the solid note of conviction. But the tide has turned. Nowadays there is a demand for ministers who will gladly affirm 'I know in Whom I have believed.' And that, friend Low, is all to the good."

"Please tell the preachers," continued Dr. Brightman, "to become specialists in their line, that it is their business to become known as men of God in the sense that the doctor is known as the man of medicine. Just as the lawyer is expert in the realm of law so the clergy in our communities ought to strive to become experts in the sphere of religion."

Before our interview ended I suggested that he give me a list of books, books dealing with the problem of God, books that would likely prove of interest and profit to the readers of *Church Management*. "I don't think," said Dr. Brightman, "that I can give you a list off-hand but I'll tell you what I'll do, see me after the supper hour and I'll have it ready."

By a coincidence, we happened to sit at the same table. While we were waiting for the second course he redeemed the time by jotting down on a sheet of paper the names of a dozen volumes. "Here you are," he said, passing the list across the table. I glanced at it, thanked him for his trouble and slipped it into my waistcoat pocket. Later, when I examined it leisurely, it revealed the following names:

B. P. Bowne: *Theism*

Robert Shafer: *Christianity and Naturalism*

Lawrence Hyde: *The Prospects of Humanism*

F. S. Tennant: *Philosophical Theology*

A. C. Knudson: *The Doctrine of God*

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R. W. Sellers: *Evolutionary Naturalism*

(The best presentation of the humanistic view, says Dr. Brightman)
A. E. Taylor: *The Faith of a Moralist*
Edwin Lewis: *God and Ourselves*
Studdert-Kennedy: *The Sorrows of God*
Edwin Markham: *Eighty Songs at Eighty*
W. P. Montague: *Belief Unbound*.

Dr. Brightman, you notice, did not include any of his own well known volumes. I am going to complete the list by adding to it his *Is God a Person?* "Here as always," says Henry Nelson Wieman in a recent review, "the author is clear, thorough and logically consistent." Continuing, he states: "I know of no one defending belief in God as a person who is more admirable than Dr. Brightman in these respects, and few are his peers." That, I might say, is exactly the impression I carried away with me at the end of our interview.

Can Church Debts Be Paid?

(Continued from page 310)

Dr. Mueller adds that, after the matter was fully explained, with proper spiritual preparation, "the needed amount was quickly secured, whereupon the bank officials made a significant reduction in the interest rate on the balance of the debt."

All similar denomination representatives can tell many stories of "impossible results accomplished."

Members of the staff of our Bureau have recently aided churches of various denominations to raise splendid sums in cash, and to negotiate successfully with their creditors for reasonable reductions and/or postponements (or both): of interest rates, of installments, and even of the principal; provided they could honestly certify that debtor churches had properly readjusted their financial policies and had fully developed the immediate resources of their constituencies by raising the utmost sums in cash and in pledges ranging over periods of 10, 20, 30 or 40 months.

Scores of similar recent experiences, in large churches and small, prove that most creditors will meet church finance committees half way, when they can be honestly assured that "our church will do its best to meet all obligations, now and in the future. Like business houses and other debtors, we are compelled to ask for temporary readjustments in accord with our present ability. Developments in the next two or three years will reveal whether or not we must ask further consideration."

Creditors sometimes exert pressure to compel undue reductions in budgets, injurious to the interests of creditors and churches alike. A wise creditor will recognize that a church which is adding

These Plans Netted \$1,300.00

By W. W. Duff, Gallipolis, Ohio

THE improvements and new decorations in our church cost \$1,600.00. The trustees did not want to make a special campaign to raise the amount so they went to various church organizations and asked if they could assume a portion of the amount. Everybody was in favor of the improvements and these groups immediately offered to help underwrite the cost. The pledges ran as high as three hundred dollars.

Plans different groups used to raise their pledges so easily and so quickly stand out as being unique. Five girls worked evenings making clown dolls. The bodies were made of muslin, stuffed with cotton; very attractive faces were embroidered on them. Then they were dressed with a suit made half a plain color, the other half a colored printed material. One hundred and twenty-seven of these sold very easily at fifty cents each. Since members of the church gladly donated scraps of new material, this was nearly all clear profit.

Another group made handsome rugs from old burlap. Furniture and department stores were glad to donate their old burlap, which was washed, cut into strips about one inch and a half wide, with both edges raveled. Part of this material was then dyed in rich colors,—red, orange, blue,—and was used for borders. A woman was found to weave the rugs, charging the nominal price of forty-five cents for a two-yard rug. People were anxious to pay two dollars and a half, and up, for these attractive finished rugs. This project cleared nearly seventy dollars.

A late project is the making of a monogram spread. Each member of the group is given a twelve-inch square of unbleached muslin. She gets as many people as possible to write their names in this square, for which ten cents is collected. The names are then outlined in various colors of embroidery floss, the blocks sewed together, and the quilt lined. There being forty-eight blocks to the quilt, and each block having not less than ten names each, will make a profit of forty-eight dollars, plus the price received from the sale of the finished product.

At least a dozen other methods were used, each of which contributed something to the treasury. One woman saved all the roses from her flower garden last summer, made rose bowls of them, and near Christmas time made them up into sachet bags, which sold readily at two for a quarter. A "traveling basket" kept in circulation among the fifty members of one group, provides a steady income. In the basket is put an article of not less than twenty-five cents in value which the person receiving the basket removes and keeps. She, in turn, puts twenty-five cents in the bank in the basket, also adds another package of equal value and sends it on to the next member.

Then they have used the usual variety of suppers, always making them different and attractive, featuring waffle suppers, chop suey suppers and fish fries. Christmas wreaths sold annually have netted always more than fifty dollars.

new members and maintaining the morale of its present members, can ultimately meet its debts more satisfactorily because it will have a larger number of contributors who will respond more generously when economic conditions justify an effort to liquidate all obligations. Budget reductions should be made, but they should be carefully considered: especially such items as may interfere with the church's success in attracting new members, and in enlarging the spiritual ideals of all its members and young people whose sacrificial cooperation will be essential to ultimate financial success.

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Recently, where the debt was modest in comparison with the abilities of the members, with favorable local conditions, some churches were able to secure cash and pledges sufficient to cover all obligations. In other cases, congrega-

(Now turn to page 330)



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BOOK BROADCASTINGS

What the Writers have to Offer

Worship

Book of Common Worship, edited by Bishop Wilbur P. Thirkield and the Rev. Oliver Huckel, S. T. D. E. P. Dutton and Co., Inc. 341 pages. \$1.50.

This prayer-book, "for use in the several communions of the Church of Christ," has been edited under the authority of the Commission of Worship of the Federal Council of Churches. Of the various prayer-books edited in recent years this is the best and most inclusive. It is divided into nine sections: 1. The Orders of Worship, including Declarations of Faith, the Holy Communion, Litanies, etc. 2. General and Special Prayers for Common Worship. 3. The Sacraments of the Church. 4. Holy Rites of the Church. 5. Ordinances of the Church. 6. The Psalter. 7. The Canticles. 8. Prayers for Use in the Family. 9. Prayers for Personal Devotions.

It is difficult to praise this work too highly. It has been prepared with the utmost care and recognizes fully the phrases developed more recently in the churches which the older prayer-books do not cover. Meaningless phrases of a period long past which are now obsolete have been omitted. At the same time, to a surprisingly high level, the swing and cadence of the style have been preserved. Specialists in liturgy have been taken into counsel in its preparation. Altogether this book represents a landmark in the recognition of the need of guided worship in the American churches. No minister should be without it. F. F.

The Tragedy and Triumph of Easter, by William H. Leach and J. W. G. Ward. Cokesbury Press. 191 pages. \$1.50.

This book is two volumes in one. Part One, written by William Leach, is a source book of methods and materials for Lent and Easter. Dr. Leach has condensed in eighty-three pages enough material to fill a large volume. He is a master in the art of eliminating the chaff from the wheat. In readable and didactic style he has given a mine of suggestions for planning a well rounded program for Lent, Good Friday and Easter.

Programs for a unique and well balanced three hour service, two hour service, briefer service and an Easter service are presented in minute details. Appropriate selected poems, music and sermon topics are suggested. Two chapters deal with the significance and spiritual opportunities of Good Friday and Lent. Directors of music, choir masters, as well as ministers, will welcome the valuable suggestions offered in this section of the book.

Part Two, written by Dr. Ward, is a book of inspirational and devotional material. The pre-Easter communion meditation is especially characteristic of Dr. Ward's writings:—fresh, gripping and helpful.

Seven chapters are devoted to meditations on the seven last words of Christ, a chapter to each word. The author adds nothing new in his comments in these chapters. I suppose nothing new can be said. The ministers, however, who wish to walk this well beaten pathway, will find gems in Dr. Ward's illustrations. The last chapter, "The Risen Redeemer," is a forceful presentation of "The Triumph of Easter."

Ministers who plan their Lenten and Easter programs by the help of this book will be like workmen with new and better tools in their hands. In one volume is amassed a storehouse of information and inspiration.

Leach, a master of methods, and Ward, a preacher of international renown, have united their efforts in producing a volume that will be used as a standard Lenten and Easter source book. The book will help make the religious observance of those sacred days of our Lord's passion, dignified, worshipful, inspirational and educational.

A. L. M.

The Church

The Uncut Nerve of Missions: An Inquiry and an Answer, by Cleland Boyd McAfee. Fleming H. Revell Co. 157 pages. \$1.50.

Dr. McAfee has written a forceful, appealing, almost impassioned analysis of missions. His material is admirably organized, and his words are weighty. First he outlines what he calls the fundamental and the collateral motives for missions. These are all unanswerable arguments. He finds that there are many reasons why the nerve of missions should appear to be cut—the reduction of Jesus to the level of other religious leaders, the influence of the nationalistic cycle now reached in some countries, etc. Dr. McAfee defends the methods now used, on the whole, and he does not find the source of weakness in anything like the incompetence of missionaries or executives nor in poorly adapted means of reaching the people.

The mission work is of course everywhere incomplete, but deals with the whole program of the churches. Mission outposts now try to develop indigenous and autonomous church groups and in every way to minister to local needs.

Dr. McAfee is right when he says that we need a clearer understanding of missionary objectives, an increase in our force, a development of national leadership in the various countries, a correc-

tion of disunions, more adequate literature, and an increase in the understanding of the home church. It is in the heart of the home church that we find the source of missionary power, and if our churches are backward, provincial, or divisive, they exert little force on the mission field, where one of the finest classes of people anywhere in the world are laboring.

R. K. M.

Human Nature and the Church, by Percy Elliott Lindley. The Macmillan Company. 245 pages. \$2.00.

The thesis of this book is that "the church must rest upon the spiritual hunger of the people." In the foreword the author says: "I only hope that the leaders of religion will continuously adapt their offerings to the deepest needs of life, and thereby realize the richest harvest for spiritual good." The church must meet specific and genuine human needs if it is to survive and prosper. These needs as given by the author are: beauty, companionship, self-expression, hero-worship, sentiment and certainty. He indicates how the church may meet these and other human needs through worship, instruction, music, drama, social service, etc.

The book is fruitful in suggestions for the creation of a vital, wholesome institutional life in the church. It is frankly critical and yet helpfully constructive. In a chapter on Individual Differences the author emphasizes the church's need of taking into greater account the matter of mental, cultural and age differences. It is a good book for both ministers and laymen to read.

P. F. B.

Evangelism

God's Power for Me, by Christian F. Reisner, D. D. Fleming H. Revell Company. xvii/159 pages. \$1.50.

"Our spiritual pauperism today is the product of neglected fellowship with Christ," says Dr. Reisner. This splendid volume is a sincere attempt to call attention to the inner realities of religion and the sustaining and creative power of the spirit of God in human life. The support from history and present dynamic religious experiences are an excellent antidote for a technocratic philosophy.

The author has gathered from current literature and from his own experience numerous illustrations of the transforming power of the spirit of God in a life not previously under its sway. In this sense the book well deserves a place with Begbie's *Twice Born* books and with James' *Varieties of Religious Experience*. There is an interesting chapter entitled *Electricity as a Suggestive Symbol*, in which he likens the mysteries of electric power to the mysteries and unplotted powers of the human soul.

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A book by Dr. Brightman is always an event to students of philosophy. A recognized authority, he dares to approach the subject by new paths, paths made so plain that his readers follow with confidence. Briefly, he takes ethics to be a science whose attempt it is to discover and justify reasonable standards of conduct. The relation of ethics and religion is ably discussed. Concrete method, logical style, clear and convincing argument make this book a satisfying and much needed text in ethics.

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Eleven outstanding men speak their mind on a vital theme. Opinions are frankly expressed, judgments carefully formulated, conclusions forcefully stated, backed with facts and figures. What shall be the attitude and message of the preacher in these days of crisis? This book will be a guide post, whether or not he takes the road suggested.

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By Frank Kingdon

Here is a brilliant and highly original piece of writing. Dr. Kingdon argues that through our restless universe a constant struggle for perfection is proceeding. Beauty, intelligence, brotherhood, freedom, service, suffering, mysticism—all are elements in this process. As progress is made toward perfection the previous good is left behind. The arresting title of the book grows out of this thesis.

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Evangelism and the Present World Order, by Charles W. Brewbaker. Fleming H. Revell Company. 180 pages. \$1.50.

Dignified, Intelligent, Fervent, Sound. These are the words that kept repeating themselves as we studied page after page of this new book on Evangelism. We seldom have had the pleasure of reading a book on this subject written by a Ph. D. It was a real treat. Dr. Brewbaker's book is set up to serve as a text book for a study group on Evangelism and covers various methods, such as Educational Evangelism, Household Evangelism, Pastoral and Visitation Evangelism, Revival and Preaching Mission Evangelism, case work Evangelism, and many other worth while types. It's a real contribution to the study of this important field. T. C. B.

Preachers and Preaching

Faustus Socinus, by David Munroe Cory, Th. D. The Beacon Press. xix, 155 pages. \$2.00.

While Protestantism gravitates toward Unitarianism more and more in Europe, and in this country also, it is very appropriate that a Presbyterian clergyman should publish a biographical sketch of the Sozzini, Laelio and Faustus, uncle and nephew, who were so instrumental in the early days of Protestantism in making this point of view popular.

This first biography of Socinus in English since 1777 is based upon a careful evaluation of all the sources, including the "Opera" edited in Amsterdam in 1656. The method of treatment is analytical but leaves such a fine general impression that one will find the book valuable for a history of the Siena and Poland in the sixteenth century and as an introduction to the philosophy of the early Protestants. Biography and history written in a style like Dr. Cory's is always filled with homiletical suggestions for one who casts his own illustrations.

In a very interesting introduction to the volume Professor F. J. Foakes-Jackson of Union Theological Seminary shows how Faustus rejected current Trinitarianism accepted alike by Protestants and Catholics and came to a new evaluation of Jesus. He saw Jesus "too human to be ranked with the Father, and yet too divine for his commands not to be obeyed literally." His renunciation of war is an additional point in common with modern thought which should lead the readers of this volume to intense interest. R. W. A.

When Christ Passes By, by Walter Russell Bowie. Harper and Brothers. 134 pages. \$1.00.

It is easy to be enthusiastic about this book of sermons, for it represents truly great preaching. The author, rector of one of the leading Episcopal parishes of the country, has already given an indication of his spiritual devotion, his awareness of the inner needs of people and his sense for the beautiful in literature and life in two books, a study of Christ and a volume of essays; and in this volume he illustrates what vital preaching means. The ten sermons represent such a high level of attain-

ment and are so varied in their themes that it is difficult to select any for special mention. Wanted: More and Better Fundamentalists, a somewhat arresting title, puts the case most constructively for those who are not fundamentalists. The Gates of the City of God is a most original treatment of a text on which every preacher has at least one sermon. Courage for the Unknown is a brave and hopeful tract for our times. A dozen suggestive ideas for other sermons will leap out from the pages. In this third volume of their monthly series Harper and Brothers have chosen well.

F. F.

The Minister and His Opportunity, by Frederick A. Ayar. Fleming H. Revell Company. 96 pages. \$1.00.

Mr. Ayar has produced a little book that will be of real value to the younger ministers as they face the practical problems of their profession. He presents no tricks, but gives good common sense advice on such problems as ministerial success, handling the membership, church cooperation, finances and evangelism. We also believe this little book will go a great way to pull some lazy minister out of a rut and show him a clear picture of his full opportunity as a servant of God. T. C. B.

The Bible

The Moffatt New Testament Commentary—The Epistle of Paul to the Romans, by C. H. Dodd. Harper's. 246 pages. \$3.50.

The eighth volume of the New Testament Commentary based on the translation of the New Testament by Professor James Moffatt and under his editorship has just appeared from the hand of Dr. Dodd, Rylands Professor of Biblical Criticism and Exegesis at the University of Manchester. This entire series has grown out of a request which came to Dr. Moffatt soon after his new translation was off the press, asking that he should prepare an explanation of his translation. This has been accomplished at least in part in this series. Dr. Dodd, like the other commentators of this series, has tried by a different comparison of all the extant critiques to present an interpretation of the Epistle to the Romans as nearly as possible like that which the author of the epistle had in mind. Wherever Dr. Dodd departs from an interpretation intended by Paul, as in his statements on 5: 12-21, dealing with the old man Adam and the new man Christ, he very frankly admits the fact. The interpretation on this point is very interesting, showing that in a very real sense the historic Jesus has determined the course which mankind has followed.

The mysticism of Paul is made to shine through beautifully in many of the elucidations, especially the one on 8: 26 and 27. The whole work is done by paragraph and logical division and not by individual verse treatment. A page size diagram is used to explain the intricacies of 11: 1-32. For those who are not necessarily excellent Greek scholars but yet desire a critical introduction and approach to their Epistle to the Romans this volume is admirably adapted. There are no sermon outlines but rich suggestions which for the mind that is in the homiletical mood will be very rewarding. R. W. A.

Religious Education

Looking at Life with Boys and Girls, by Marion Hawthorne. Abingdon Press. Pupil's Edition \$1.00, 140 pages. Teacher's Manual \$1.00, 124 pages.

This book is planned for boys and girls of the Junior High School age and is worked out in a very logical and splendid way. The ten chapters deal with life problems. Not only dealing with their present problems, but suggesting possibilities for their grown-up life. The author gives clear examples of how to choose one's life work and how to work it through. In the hands of a competent leader the course would be valuable.

The Teacher's Manual which accompanies the book has many suggestions and references to help the leader carry through the discussions which the Pupil's book would provoke.

The contents would easily cover a semester's work in the church school.

E. L. H.

Ways of Working in the Nursery Department, by Mary Sherburne Warren. The Bethany Press. 75 pages. 75 cents.

This little book of three chapters is full of suggestions for the organization of the Nursery Department in the church school. The author has presented some splendid ideas and ideals for the Nursery Superintendent. They are both educational and inspirational. Some of them would be much beyond the ordinary church to accomplish but the reader will find suggestions which would help in organizing such a department.

Much source material is given and most of it is available in libraries or from the Children's Bureau, Washington. Some money would have to be spent for books and pictures but the church could establish a Nursery Department along the lines suggested with almost no expense. If the church wished to enlarge the Department to enroll mothers' clubs, classes and training classes for young girls, etc., there is much good material suggested which can be used. The bibliography at the end of the book is good and available to most Nursery Department Superintendents. The book is a bit in advance of the nursery departments of the church school today, and, perhaps, too ideal and not practical enough for the ordinary person working in that department. However, as was stated at the beginning, it has many valuable suggestions. E. L. H.

Of Social Significance

Our Economic Life in the Light of Christian Ideals, by a special committee of the Research Department of the Federal Council of the Churches of Christ in America. Association Press. \$0.90 paper; \$1.50 cloth.

Study groups in the churches might profitably use this book as the basis for discussion. It asks some very pertinent questions of capitalism. The distribution of wealth and income is put under the microscope. Liberal views are expressed as to public control of credit, children to be taken out of industry, the aged are to be retired, workers are to be insured against unemployment. Some folks may even consider certain proposals radical. Economic planning, the taxing of income and inheritance in larger pro-

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portions as soon as normal times return and social education are advocated. Christianity is "to develop the kind of personality and character that can work social plans, use social tools, and bring ideals into actuality."

There is a slightly hesitant note in regard to the attack on privilege and power. Evidently the authors feel that man is a brute when he moves in collective groups. A stiffer note should have been sounded in regard to the opinions of many thoughtful managers and technicians that we are headed for chaos unless we do manage to bring our economic life under the control of reason, if not of the law of Christ. Good news should be stressed by Christian writers. Can Love be baffled by intricate problems in a highly interdependent world? The conquest of poverty seems as hopeless as the solution of the problem of slavery seemed to our forefathers. Perhaps there are more Christians who will follow Walter Rauschenbusch than the authors suspect. J. S.

Ventures in Christian Living, by John A. Ledlie. Association Press.

This little book would be very helpful to leaders of Hi-Y clubs. Questions for discussion are offered on each of the seven topics. Boy and Girl relationships, Politics, Industry, Unemployment, Race, Prohibition and War and Peace are the problems which are treated very skillfully by the author. Leaders of groups of young people can easily adapt the entire course offered and work it out successfully in such groups. J. S.

Various Topics

The Flying Carpet, by Richard Halliburton. Bobbs-Merrill. 352 pages. \$3.75.

There are fascinating hours for the reader of this book. To add variety and probably sales appeal to his travels Richard Halliburton this time takes to the air. With a competent pilot he starts out to see parts of the world still mysteries to most folks. The immediate object of the journey is Timbuctoo. After fighting the desert he reaches this city and there are adventures galore. But this is merely a starting place for our traveler. The air plane jumps huge distances. From one civilization it jumps to another. The men eat, sleep and march with the foreign legion. Halliburton swims in the Grand Canal at Venice and is arrested. He studies Santa Sophia by night. He fishes in the sea of Galilee. With his companion he explores the wonder city of Petra.

The men certainly add variety to their experiences. They are incarcerated (by request) in a Persian jail. They take princesses, both fat and slender, aloft in their plane. They are entertained by the queen of Borneo and become well acquainted with the head hunters of fact and fiction.

Among the most amazing experiences is the one recounted of Jerusalem. Having heard the tradition of the Jebusites driving a shaft from a ridge above the city of Jerusalem to a spring one hundred feet below, the two men decided to seek the shaft. They found it. And they also found the tunnel through which Hezekiah released the waters of the spring when the Assyrians threatened the city. This account is most wonder-

ful for students of the Holy Land. It brings Bible history vividly to the present day.

For a pleasant evening, several of them in fact, we heartily commend this travel book. It stands with the other Halliburton writings as a distinct contribution to the literature of our day.

W. H. L.

South American Meditations, by Count Hermann Keyserling. Harper. 420 pages. \$3.50.

Frankly this is the first Keyserling book I have read. But inasmuch as most of the readers of *Church Management*, I am sure, are not members of the Keyserling cult, I think that the reactions of a novice may be the best kind of a review.

Keyserling is a philosopher who deals with the ultimate forces of life. For his illustrations, however, he takes the world about him. For "Gana," which is a discussion of spiritual propulsion, he goes into the minute things of life, for the chapter is brightened and decorated with the emotions of living men and women. His meditations travel the dimensions from creation to the Don Juans of history, he discusses with brilliancy law of vegetation and in the next paragraph the frigidity of woman.

In a word he describes South America as a continent in the third stage of creation. It is well carried out in the huge volume which follows. One wonders, at times, as he reads. He chuckles at some of the brilliant and shrewd observations. For instance, Keyserling does not believe that the serpent had anything to do with the temptation of the first woman, for woman had no need of the help of the serpent.

When the volume was finished I was grateful, indeed, for the thoughtfulness of a publisher who sent the book my way.

W. H. L.

The Ten Commandments, by John H. Powell. The Macmillan Company. 154 pages. \$1.50.

If you are thinking of preaching a series of sermons on the Commandments you would be well advised to read this book. The author, a graduate of the University of Illinois and Union Seminary, Virginia, for some time assistant minister at St. Andrew's Church in Edinburgh, and now minister of the Reformed Church, Bronxville, New York, preaches in a way that is bound to capture the interest of the modern man. These sermons, while on an old theme, sparkle with modern applications. No one can read this volume without realizing that the ten commandments are as eternal as the hills and will always have pertinence even in a rapidly changing world.

Dr. Powell knows not only his Bible but what is in the mind of the man in the street. The latter is not particularly interested in the ten commandments. He has heard of them, of course, but he regards them as being somewhat anachronistic. With this premise the author of these sermons drives home the point in this way and with such force as to make even the indifferent realize that they cannot break the ten commandments with impunity. Once more, let me repeat, if you are thinking of preaching a series of discourses on this theme do not overlook this volume. It is distinctly worth while. A. R. L.

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The approaching Lenten season presents a wonderful opportunity to pastors for emphasizing the development of personal religious life. Again and again our readers say, "To-Day is the best devotional guide I have ever had." This new monthly periodical offers devotional material for every day which consists of an inspirational thought followed by comment, a Scripture verse, a Scripture passage for reading, and a suggested prayer. A sample copy will prove to you that it meets a real spiritual need. Subscriptions: \$1.00 for two years; 60 cents for one year.

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\$\$ DOLLAR TIPS \$\$

For each item published in this department, *Church Management* will pay \$1.00 on date of publication. Please keep duplicate copy if you desire record, for unavailable tips can not be returned to the sender.

DOLLAR DAY

Once a year our church has "Dollar Day." A letter setting forth the purpose for which the money will be used, and an appeal for all members to respond with at least one dollar, and a statement that all who do will have their names placed on the Honor Roll, is sent to all members, including non-resident members, about two weeks before the date set. An envelope is also enclosed, marked as follows:

DOLLAR DAY

(Name of church is printed here)

January, 193—

Name

Out of a membership of over five hundred nearly three (\$300) hundred dollars were received. The plan brings like results yearly.

Roy N. Kean,
Greenville, Illinois.

REMOVE THE SPOT FROM THE CHURCH

One church I served owed \$650.00 on its building and payment was due. In seeking an effective way to present the matter to the congregation, the idea occurred to me that the debt was a spot on the church's record. So I obtained a clear kodak snapshot of the church building, had it enlarged to about 14 x 16 inches, and pasted it in the center of a large white piece of cardboard. Then taking a piece of black construction paper I cut out a disc of it that would entirely cover the picture of the church. With a razor blade I perforated the disc of black paper into segments of various sizes, and designated each segment as being worth so many dollars. Then with glue on the outer edges of the disc I fastened it to the cardboard so that it entirely hid the picture of the church. The SPOT covered, or was upon, the church.

The top of the cardboard or poster carried in large letters the words: "A

Debt of \$650.00. Take This Spot Off Our Church." A sermon was preached, the subject of which applied to the debt, and at that time the poster was taken from behind the pulpit where it had been hidden, exhibited to the congregation, and every one invited to come and take a part of the "spot" off the church, at the price designated on each segment. The interest that the idea received was beyond my expectation, and in three days we had the "Spot" entirely removed from the church.

The same congregation some time later faced the necessity of paying several hundred dollars for curb and street paving. Again I had a clear kodak snapshot of the church and its premises enlarged, and pasted it on a large piece of white cardboard, but first I had cut off that part of the picture showing the curb and street pavement. This part I cut into small pieces with gummed paper so that after being moistened it could be placed in position on the poster. Each piece was numbered and had a value. On the cardboard there were penciled lines indicating where each piece, or block, of curb and pavement must be placed after being purchased. The church members, Sunday school classes, and organizations in the church selected the blocks they desired to buy, pasted them in their proper places, and wrote the notice of their purchase along one edge of the poster in space provided.

In another church I used the same method in the purchase of a piano. This time the figure of the piano was cut out of the picture and used alone. It was backed with cardboard to reinforce it, and to prevent curling, and then gummed paper was fastened to the cardboard reinforcement. The figure of the piano was then cut into various sized pieces, each piece being given a number to properly locate it when the piano was put together, and a value at which it was to be sold. Then on a large white sheet of cardboard an outline of the piano was drawn, and lines showed where each piece must be glued in position after being purchased. As in my previous experience these parts of the piano were soon purchased by individ-

(Now turn to page 337)

My Lord's Acre

By James Elmer Russell

MARSHAL E. BARTHOLOMEW pastor of the Memorial Presbyterian Church of Bellona, New York has worked out a stewardship plan for his rural parish which he calls "My Lord's Acre Pledge and Plan." It gives farmers who have no ready cash a chance to pledge so many bushels of wheat or potatoes, so many bushels of apples or pears, so many dressed chickens or ducks or dozens of eggs, so many pounds of milk or butter or cheese, so many home made pies, cakes or loaves of bread. They have been asked to indicate what they would pledge and when the articles pledged are sold, they are to turn the proceeds into the church.

In addition whatever farm or garden or dairy or kitchen products are contributed to church fairs or suppers during the year are to be reckoned as a payment upon their contribution. A receipt is given when these articles are presented and this receipt may be placed upon the offering plates as a part of the Sunday morning worship. Accompanying this article is a reprint of "My

Lord's Acre Pledge and Plan" as used in the Bellona Church.

The six weeks from October 30th to December 4th were devoted to a loyalty-evangelistic program, a part of which was the Stewardship Day. October 30th was Visitation Day when the entire church was visited during the week, November 6th was known as Every Member Day with a sermon by Rev. Charles H. Bloom, Secretary of Evangelism of Greater New York Federation of Churches, November 13th was known as Church Loyalty Day, November 20th as Stewardship Day, November 27th as Preparation Day, and December 4th as Victory Day.

In addition to "My Lord's Acre Pledge and Plan," which was intended for those who could not pledge cash, another loyalty pledge was submitted which not only gave opportunity to pledge to subscriptions to church support and benevolences, but was also a pledge of use of time and talents in the service of the Kingdom of God. A reprint of this loyalty pledge also accompanies this article.

MY LOYALTY PLEDGE

For Christ and His Christ Church during the year 19— as Administered by
MEMORIAL PRESBYTERIAN CHURCH

Under the blessing and with the help of God, and as the recognition of My Stewardship to Him who said, "Ye are not your own, ye are bought with a price, glorify therefore God in your bodies and spirits which are His." (I Cor. 6:19-20)

I check the following as the indication of My Pledge:

1. I will give of my income during the year:

\$..... weekly for local expenses. \$..... weekly for Benevolences.

or, if not convenient to give cash,

2. I will set apart according to "God's Acre Plan" the following (see special outline sheet for suggestions)

.....
to be sold and entire proceeds given to the Church for local needs and Benevolences as I shall designate.

3. Believing that I am more important than my money or possessions, I will Pledge Myself as follows in Time and Talents, as checked below:

- | | |
|---|---|
| <input type="checkbox"/> Accept Christ as My Saviour. | <input type="checkbox"/> Observe Private Devotions. |
| <input type="checkbox"/> Unite with the Church. | <input type="checkbox"/> Try to win others. |
| <input type="checkbox"/> Attend Services regularly. | <input type="checkbox"/> Observe Grace at meals. |
| <input type="checkbox"/> Attend Sunday School. | <input type="checkbox"/> Sing in the Choir. |
| <input type="checkbox"/> Send my children to Sunday School. | <input type="checkbox"/> Act as Teacher. |
| <input type="checkbox"/> Join a Leadership Training Class. | <input type="checkbox"/> Help on Committees. |

Date Name

Address

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3:9-10)

Books For Easter .. Gifts ..

The Red Flag at Ararat

By Agvanie Yeghenian \$2.00
Intimate personal accounts of the people of Armenia by an Armenian who revisits her native land. Of special appeal to those interested in the Soviet experiment.

Christ in the Poetry of To-day

compiled by Elvira Slack \$2.00
Fine verse that portrays every phase of Jesus' life. The perfect gift for Easter.

A Girl's Year Book

\$1.00
Thought-provoking and inspiring for teen-age girls.

The Girl's Every Day Book

\$1.25
A book of prose and poetry for everyday devotional reading.

The Pilgrim Ship

by Katharine Lee Bates \$1.00
This book of poems written around the life of Jesus makes an ideal Easter gift.

The Star-Promise

by Margaret E. Burton \$1.50
A collection of meditations upon immortality in which the author quotes freely from many writers.

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My Lord's Acre

(Continued from Page 329)

MY LORD'S ACRE PLEDGE AND PLAN

Recognizing God's goodness to us and His claims upon us, and especially upon our farm life, because without His sunshine and showers all our efforts would be in vain—

We hereby agree to dedicate to the Lord of the Harvest and tend faithfully as Stewards of His Grace during the year 19— the items checked below:

1. *Farm Products*, such as Corn, Wheat, Cabbage, Potatoes, etc.
2. *Garden Products*, such as Beans, Peas, etc.
3. *Fruits*, such as Apples, Pears, Cherries, etc.
4. *Poultry Products*, such as Chickens, Ducks, Eggs, etc.
5. *Dairy Products*, such as Milk, Butter, Cheese, etc.
6. *Kitchen Products*, such as Pies, Cakes, Bread, etc.
7. *Work on Church and Manse* (Kind and Hours)
8. *Other Items*

When the above checked growing crops are harvested and sold, I will give the proceeds to the *Memorial Presbyterian Church* as my offering for

Benevolences \$...., Local Expenses \$....
Signature

Note: A Receipt will be given by Pastor, Trustee or Chairman of Committees for all produce given for Fairs, Suppers or Private use during the year. This receipt may be presented for credit to the Treasurer or placed upon the offering plates as a part of worship at any regular service.

Keep this sheet for your reminder. A Pledge Card will be furnished you for your check and signature for the Church Secretary.

Church Debts

(Continued from page 320)

tions reached goals covering 50 per cent of their debts. In pledges running from one to three years, many churches have raised funds sufficient to cover immediate obligations as to bond maturities and carrying charges. As conditions improve in 1933, after Easter, many churches can undertake similar campaigns to cover all or large shares of their obligations. In the Autumn, a larger number can achieve similar results.

These typical results in 1932 will indicate something of what similar churches can accomplish in 1933. But such victories are possible only where proper preparations are made, both spiritually and financially, and where plans are thoroughly completed under the tactful and consecrated leadership of men of experience in anticipating problems, in meeting objections, and in developing that unity of spirit and that sacrificial devotion without which such campaigns may do more harm than good.

The "Cash and Short-term Pledge" plan has enabled many churches to meet immediate obligations. A later article will contain detailed plans and suggestions. One example will suffice: "Our officers were much discouraged when Dr. A. met with them in November. On December 31, 5 weeks later, because of his counsel and his inspiring and thorough cooperation, we had collected sufficient cash to meet the 10 per cent installment in full, together with carrying charges, on our debt of \$45,000."

A "Debt-Prevention Campaign" should be undertaken, to cover every dollar of unprovided cost as far as possible, before any building or improvement program is dedicated. Even in these difficult times, because of the interest developed among members and friends during the progress of construction, and the completion of the furnishings, with their sentimental aspects, a surprising sum can be secured in new cash, in payments on previous pledges, and in new pledges

and extensions. In such a prededication campaign, even small churches, with limited resources, can accomplish results proportionate to these in a church of 1100 members, completed only 10 weeks before this article appears (December 11, 1932). The pastor, Rev. G. H. Talbott, D. D., Passaic, New Jersey, reported in part: "Our dedication campaign yielded over \$82,000, thanks to the counsel and cooperation of Dr. M. . . The good will and spiritual benefits were exceedingly gratifying. Many officers said a campaign could not be successfully completed at this time. Results exceeded their highest hopes."

Dr. Talbott might have added that this total of \$82,000 was in new pledges, in addition to \$410,000 previously raised, on which \$320,000 in cash had been collected in exactly four years since the initial campaign was completed.

This "Debt Prevention" campaign was as valuable in helping to stimulate payments on \$90,000 in outstanding pledges as in adding the \$82,000 in new pledges and extensions. While the church carries a debt of about \$200,000, the excellent cash collections and the additional pledges enable it to face its future with practically the entire debt provided. The morale would have been lowered, growth in numbers and in spiritual enthusiasm would have been hindered, had the church dedicated without the financial victory. It is easier to raise \$82,000 in "bad times" at dedication, than to raise that much in "good times" after two or three years have elapsed.

"One-Year Budget-Increase and Debt-Reduction" campaigns, properly prepared for and completed, have yielded surprising returns within recent months in the way of new subscriptions and increases. Further details will be found in the next article. Meantime, church officers may be interested by the following paragraph from the President of the Trustees of one such church, made in 1932:

While the past year has been one of extreme depression, four-fifths of our deficit from previous years has been wiped out, good progress made in reducing our indebtedness. The pastor's letter (October 29, 1932) gives these supplemental facts: "Our church year closed with a surplus of over \$1000 after meeting all obligations. . . It will interest you to know that, although conditions are worse, the good results of that campaign 19 months ago continue so that our contributions are within 5% of last year's high water mark."

Dr. McGarrah will be glad to answer any and all questions regarding individual church debt problems, either by letter or in succeeding articles. Letters can be addressed to him in care of Church Management or at 920 Witherspoon Building, Philadelphia, Pa.

Simultaneous "Budget-Increase and Debt-Service" campaigns, while very difficult, have yielded splendid returns in many cases. The Treasurer of a large church, which completed such a campaign in October, 1932, wrote in part: "We were seeking \$36,000 for building debt-service, \$25,000 for general expenses and \$15,000 for benevolences. Economic conditions in our city were distressing, due to bank failures, etc. With a total of \$71,000 in pledges, we are very well satisfied. The service of Dr. H. was of a constructive nature, step by step strengthening phases of our spiritual needs and fellowship while developing plans for the financial campaign and its results."

From a smaller church in Virginia, with a membership of about 300, having no wealth and suffering severely from the depression, comes a report from which we quote: "In August, 1932, we released our pastor, being unable to continue his salary because of the carrying charges on our debt of \$60,000 with maintenance expenses. Our people were almost hopeless. Our Home Mission Board Secretary suggested that we undertake a combined budget and debt-reduction campaign for pledges covering a period of two years, under experienced leadership. The results amazed us.

"The entire month of October was spent in spiritual preparation, under the leadership of Mr. T., before the financial campaign was launched. Church and Sunday school attendance broke all records. Our Communion service overflowed our auditorium, for the first time in our history. Visitation work, prayer, Bible study, renewals of loyalty to Christ and to our Church, paved the way. It was the most successful campaign in our history. 60 new subscriptions, together with 20 increases, added \$3,213. On the basis of these figures, we will be able this year to wipe out our deficit and to meet carrying charges. Next year we will have a splendid sum for debt curtailment. . . During the month of October we collected in cash \$500 more than in the preceding month."

WHAT MAKES A NATION GREAT?

Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sage wise, nor school nor laws,
Not boasted deeds in freedom's cause
All these may be, and yet the state
In the eye of God be far from great.

That land is great which knows the
Lord,
Whose songs are guided by His word;
Where justice rules 'twixt man and man,
Where love controls in art and plan;
Where, breathing in his native air,
Each soul finds joy in praise and
prayer—

Thus may our country, good and great,
Be God's delight—man's best estate.

Alexander Blackburn.

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H. H. PATTERSON, *Originator and Director*

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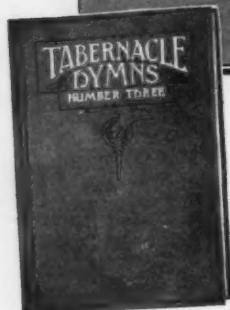
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The Music Of The Church

By Ethan Bradley

DR. William P. Merrill, pastor of Brick Presbyterian Church, New York City, and author of "Rise up, O men of God," and other well-known hymns, said recently, "Do the young people know the hymns as former generations did? Such evidence as I find makes me hopeful." The fact that many hymns are written by the

Thou glorious and wise
Whose towers touch the skies,
The loins of nations pour
Their children at thy door,
That thou God's magic word shall
find—
The oneness of mankind.

Transfigured shalt thou stand,
My loved majestic land,
With visions newly born
Of earth's primeval morn
When tree and star and sod
Were molten thoughts of God,
In cosmic furnaces at last
His dreams of thee were cast.

America, give heed!
Thy nobler questing speed,
Nor wealth nor pride alone
Shall bring thee to thine own.
Release thy soul at last
In deeds of courage vast,
Nor pause till peace has come to
birth
And love enfolds the earth.

Angela Morgan.

Edwin Markham will best be known always as the author of "The man with the hoe," but his hymn, "The crest and crowning of all good," has endeared him to hymn lovers.

Vachel Lindsay's "An endless line of splendor" is a great mission hymn.

These are only a few examples of recent hymn-writing which should stimulate the study of our modern hymn-books. Many new treasures will be uncovered. As a closing example we give Earl Marlatt's Easter hymn, written in 1930. This hymn is set to the familiar tune, "Victory," by Palestrina.

No longer, Lord, thy sons shall sow
Hatred and death where poppies blow;
Peace out of harrowed lives shall grow.
Alleluia!

No more shall flares and rockets rain
Pallor on sons and fathers slain;
Justice shall vanquish grief and pain.
Alleluia!

Peace-Maker, Christ, whose living word
Quieted waves and sheathed the sword,
Show us thy risen spirit, Lord.
Alleluia!

Till souls of all the crucified
Waken from sea and mountain-side,
Hailing the dream for which they died.
Alleluia!

*From the Book of Common Worship—edited by Wilbur P. Thirkfield and Oliver Hockel.

By permission of the publishers, E. P. Dutton & Company, Inc.

*Prayer for the Ministry of the Choir

O God, our heavenly Father,
who hast called us to the sacred
ministry of praise in the service
of thy church, make us ready now
to worship thee in spirit and in
truth. Teach us to understand
and love thy holy service and help
us to be reverent and attentive,
guarding us from all wandering
thoughts and unseemly actions,
and make all that we shall say
and do acceptable unto thee:
through Jesus Christ our Lord.
Amen.

present generation would seem to confirm Dr. Merrill's belief that interest in the hymn-book is not waning.

Mary S. Edgar's "God, who touchest earth with beauty" is finding its way into all the recent hymn-books. Rev. Harry Emerson Fosdick, one of the greatest preachers of any age, has contributed these hymns to a book published a short time ago. Perhaps, as in the case of John Wesley, his hymns will outlive all of his sermons, for, to quote Dr. Merrill again, "the lyric stays in the memory as the noblest prose cannot."

Thomas Curtis Clark has written many poems, but his hymn, "Who goes there in the night," set to the beautiful Grieg music, strikes, we think, his highest note.

Angela Morgan's national hymn which won the prize in the national hymn contest we print in full, as it has not yet appeared in a hymn-book. David McKay Williams has set Miss Morgan's hymn to music.

Thy soaring walls and spires,
Thy rails and singing wires,
Become the mighty strings
Where God His anthem rings,
The thunder of thy mills,
The chanting of thy hills,
Are yearnings of the universe
Articulate in thee.

Thou shining land and great,
Fulfill thy loftier fate;

COVER PICTURE

This North Woods altar is found in the Community Church, Land O' Lakes, Wisconsin, Claude W. Warren, pastor. The altar itself is largely the work of the children and young people. They gathered the pines, hemlock and cedar for decoration. At a summer resort they found a discarded dining room table. The top was used with cedar posts for legs. Norway pine slabs from a nearby mill provided the ends and sides. The cross is made from white birch. The candle sticks are from wild cherry.

The altar is a product of the woods and those who worship at it have been led to feel that God is interested in the trees and flowers which grow, in abundance, around it. In the spring arbutus blossoms add their charm at the foot of the cross. The trees back of the altar are a part of the decoration provided by the Boy Scouts and Girl Scouts. The altar has made Christ very real to these north woods folk.

The Growth of Sin

Sin is always progressive. "From what kind of plant would you say those seed came?" said a friend one day to Dr. Chapman as he showed him, in the palm of his hand, some very small seed. "I should think they came from one that was very small, indeed," was the natural answer. "No, you are mistaken," was the reply. "Those seed came from a plant that is three hundred feet in height, thirty-five feet in diameter, and one hundred and five feet in circumference. They came from one of the giant redwood trees of California." Now, the most impressive fact about those little seed was their tremendous growing power. It is ever so with sin. How easily we pass from a thought to a practice, from walking to standing!

Clovis H. Chappell in *Sermons From the Psalms*; Cokesbury Press.

God Comes to Men

I like the stories in the Bible. The Bible is the greatest story-book in the world, and everywhere it represents that God is interested in man, and especially in what man is doing. Take the story of the Tower of Babel. It represents that a company of men came together and undertook to erect a sort of Woolworth Tower that would reach up to heaven; and while they were engaged in that undertaking, the Lord came down to see what they were doing and blasted their enterprise by confusing their tongues. And the point of that story is simply this: That men do not have to climb up to God, but that He comes down to them; and that is an enormous difference.

Alfred H. C. Morse in *Eternal Contrasts*; The Judson Press.

Arthur Lee Kinsolving in *Sermon, The Christian Century Pulpit*; The Christian Century Press.

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EASTER

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Circular for suggestions



Easter Folder

EASTER ANNOUNCEMENTS, with offering envelopes to match, symbolize the spirit of your Easter observance. The blank inside pages of the larger one may be used for your Sunday bulletin. The small folder is widely used by pastors for their Easter messages and special worship service announcements. These booklets are furnished unfolded so that your local printer may easily print your copies. In six colors.

No. 302. Size 5 1/4 x 6 3/4 inches (not folded). 75 cents a hundred; \$2.50 for 500; \$4.00 a thousand. Plain white envelopes, 25 cents a hundred.

No. 303. Size 8 1/2 x 11 inches (not folded). \$1.50 a hundred; \$6.00 for 500; \$10.00 a thousand. Envelopes with cross and lily design, \$1.00 a hundred.

No. 305. Offering envelopes on which the folder design is repeated. Size 3-1/16 x 5 1/2 inches. 75 cents a hundred; \$2.50 for 500; \$4.00 a thousand.

OFFERING DEVICES

In various styles there are coin collectors, wooden barrels, banks, and envelopes—all appropriately designed for Easter. Ranging from less than 1 cent to 5 cents each.

CARDS AND FOLDERS

No. 1170 is a special card for pastors and church leaders. Size 3 1/2 x 5 inches; \$2.50 a hundred.

Cards and folders with landscape scenes, post cards especially designed for children, and a series for hand coloring are available. Prices listed in the Easter Catalog.

EASTER CROSSES

Bookmarks, with ribbon runners, are made in the form of crosses. Attractively designed with flowers and borders. At 10 cents each.

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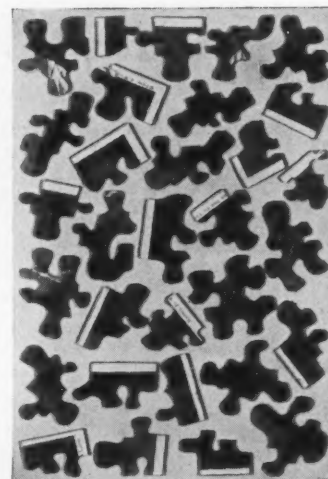
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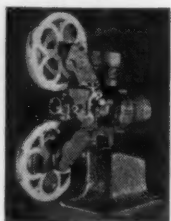
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Series Of Group Meetings Produce Results

By Charles F. Brobst, Perkasio, Pennsylvania

This is the story of a new type of canvass conducted in the Hilltown-South Perkasio Lutheran Parish, Perkasio, Pennsylvania. The results speak for themselves.

THE Every Member Visitation has been conducted for about thirteen consecutive years with results each year that have warranted its continuation. There have always been more men available than necessary to carry it out. In a congregation of 400 confirmed members it has been easy to secure seventy willing men to participate in this program. Seldom has any man refused to serve that was asked. This was an encouragement to continue the visitation indefinitely.

Yet there were difficulties. It became more or less monotonous and taken as a matter-of-fact. Each year it became just another Every Member Visitation. Everyone knew just about what to expect. It became difficult to get the men to attend the instruction meetings which meant they were not prepared to visit the members of the congregation and interest the disinterested. They were absent because other duties were pressing, but not less often because they were present other years and knew what the nature of the meeting was. Many men could not talk intelligently about their church and it was felt that many talked about it very little but conversed upon irrelevant subjects. If members criticized the church the visitors, if not agreeing, might assent by their silence. The church which they willingly endeavored to serve they could not defend.

This year the visitation was modified. It took the form of a series of group meetings held at the church. Meetings at the homes of members located in different sections of the parish were con-

sidered but thought not advisable. A series of three meetings were held on different evenings in two different weeks. The meetings were conducted similarly, in this case by the pastor. It opened with a short devotional service followed by an educational program.

The following features comprised the one and a half hour meeting:

1. A short talk on the importance of the Christian Church, flavored with stewardship thoughts.

2. Our church annually provides a number of leaflets to be distributed to the members at the time of the visitation. These were distributed to those present and interesting features were noted and additional information given. One of these leaflets was on the church and its organizations, another on the distribution of benevolent monies. This gave an excellent opportunity to inform the membership of the larger work of the church. Lack of information in our churches is a decided factor in the lack of interest. An informed laity tends to be an interested and active laity.

3. Frequently new members of the church council express surprise at the enormous business transacted by the council. In view of this surprise the secretary read the minutes of one of the meetings, thus giving the members an idea of what is done at them.

4. The financial secretary and treasurer explained and discussed such things as pertained to their duties.

5. Envelopes for the ensuing year were distributed, emphasizing regularity in giving.

6. Ample opportunity was given for questions. This was a very valuable part of the meeting.

It was to be expected that the least interested members of the congregation would not be present at any of these meetings. These were visited by the members of the Church Council who are best qualified to interest them.

It was the enthusiastic opinion of

those who had any contact with these meetings that this method was far superior to that used formerly. It was something different. The work of the church was explained by those qualified to do so. The attendance was not too large, which made them more informal and led to more freedom in asking questions.

Financing Motion Picture Projectors

THE Bell & Howell Co., Chicago, recently published a number of plans which have been found successful for financing the purchase of motion picture projectors by schools. A number of these plans are easily adaptable to the church and Sunday school field, and we have gone over the various programs and altered them to fit the needs of this field.

The advantages of showing motion pictures in parish work are becoming increasingly evident. We are sure that churches and Sunday schools and parish clubs, etc., will receive definite, workable suggestions to assist in the purchase of projectors by reading the following plans which, as we have stated above, have been adapted to meet conditions in the church field.

Here are the plans:

Plan No. 1—The Work-Day Plan (Time). Fifty or more Sunday school students earn \$1.00 in some unusual way to make the first payment. Successive payments are taken care of by weekly entertainments.

Plan No. 2—The Refund Plan. The Church Board or Sunday School Board guarantees payment of projector, and Sunday school students refund money out of profits from running entertainments.

Plan No. 3—"Stock Plan." Twenty or more church members underwrite purchase of the motion picture machine. Stock or receipts are issued to each member. Public showings are given, and stockholders are paid back as the money is earned.

Plan No. 4—"Work-Day" Plan (Cash). Two hundred or more Sunday school students pledge themselves to earn one dollar in an unusual way. Proceeds are collected, and projector is purchased for cash.

Plan No. 5—The Lyceum Plan. Sunday school students sell \$1.00 tickets for four motion picture entertainments. An energetic ticket sale will easily sell enough tickets to cover the cost of projector, films for entertainments, and leave a tidy profit. This plan has the advantage of securing all the money before the first entertainment is run.

Plan No. 6—Wholesale Movie Plan. The church or Sunday school board advances the money for a projector for educational purposes. On certain afternoons after school an entertainment is

given for the benefit of the children of the parish. Ten cents admission is charged. The profit from these shows is returned to the board. Parents are strongly in favor of this plan, as nearly all children go to the commercial movies. The afternoon show takes the place of the regular theater, and thus parents know the children are seeing good wholesome pictures.

Plan No. 7—The Memorial Plan. One of the large Sunday school classes usually makes some present to the school. Make that present a useful and lasting gift by presenting the school with a projector. If it is not possible to purchase the projector outright, the class can make the first payment, and the rest of the student body may pay for the machine by use of one of the previously mentioned plans.

Plan No. 8—The Gift Plan. The Men's Club, the Missionary Society, or other church auxiliary organization, can purchase the projector out of funds on hand and easily reimburse themselves out of earnings from public showings of good films once or twice a week.

Plan No. 9—The Supper Plan. The Missionary Society can defray entirely, or help defray, the cost of a projector by giving a series of weekly suppers, profits to go toward a motion picture machine. Missionary societies can use pictures to fine advantage by showing movies of foreign mission activities.

Plan No. 10—"Underwriting Plan." A square chart labeled Movie Projector Fund is blocked off into 200 (or the required number of) squares. Each square represents \$1.00. The chart is placed in some prominent place, and everyone who agrees to subscribe to the projector, writes his or her name in as many squares as he will take. This is a visual presentation of the growth of funds and creates a rivalry that invariably puts the proposition over.

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Offering Envelopes Record Attendance

By George E. Haynes, Lakeville, New York

Here is a logical progression in offering envelopes. They are used to encourage attendance. It is an idea which can be used in your church.

HARD times are not merely reducing the financial income of churches. They are also having a far more serious effect in keeping away from church just the people who most need the inspiration and comfort of its services. And as a result there is to be considered the damage to the spiritual unity of the church where the prosperous who can give go to church and the unemployed who cannot give stay away and, consequently, get out of sympathy with its ministry.

No pastor who is worthy of the name is going to prove himself a hireling in such a circumstance. As long as there is a spiritual ministry to be done—and when does the opportunity for that ever cease?—and as long as the people of a church, however poor, are willing to share their living with their pastor, and as long as the pastor is willing to share

the common lot of his people, the ministry of a pastor can go on. But it cannot go on in the most effective way unless people who need it can be gotten into the way of regular attendance on church services. And how to get them into this way constitutes a problem in ordinary times and more of a problem now. This article is written to tell of one attempt to solve it.

A leaflet entitled *Church Attendance and Revenue* opened the eyes of our finance committee to a new approach to the matter of the offering, an approach suitable to such times as these. I will quote the paragraphs which are pertinent:

"A clergyman friend of mine, whose attendance and revenue fell off last year, found upon investigation that a great many of his people stayed away from

church because the open collection caused them embarrassment.

"He installed the envelope system and told his people that he was going to give every man, woman and child in the church a set and that he did not care if they put any money in them or not, but that he did want to know if they had been to church regularly.

"Attendance immediately picked up . . . the man who could afford only 25 cents dropped the same size envelope in the plate as the fellow who sat next to him with an envelope containing \$5.00.

" . . . and best of all the clergyman could tell at the end of each month from his records, what individuals had been staying away from church and made it his business to call upon them. . . ."

Elaborating on these suggestions, we have reorganized our entire plan of financial canvass. We have put a new basis under it. Instead of making an appeal for contributions we are making an appeal for attendance. We make very clear that contribution is not an essential to attendance and to relieve any possible embarrassment, we have changed the term "offering envelope" to "attendance record," indicating on it that we wish the record deposited whether an offering is enclosed or not.

Every effort is made to put first a concern for the spiritual welfare of the parishioner which can be furthered through attendance on church services, and the matter of contribution is put in the background where we feel it belongs, especially in these times. Should not the church itself be willing to test the word which it teaches, "He that loseth his life shall find it"?

Accompanying this article are the actual forms used for envelopes, pledges, and the letter to go with the packet of envelopes.

(Envelope form)

(Form for communication to accompany each set of envelopes)

Dear Friend:

Will you please accept this packet of envelopes for your personal use in connection with your attendance at church?

As indicated on each envelope, we wish you to deposit one each Sunday that you attend, whether or not an offering is enclosed. Your regular attendance will not only help the church, but by being definitely marked in this way, we hope it will also encourage you to get the benefit which surely comes from such regular attendance.

If you desire to make a regular contribution—as we hope you may be able to do—please use the enclosed pledge cards to indicate that intention so that our Finance Committee will know how much to depend upon. Give one card to the canvasser or deposit on plate with your first envelope, keeping the other card as a personal reminder. If you do not wish to give weekly, please alter the wording of the pledge to suit.

Please remember that whether you are able to give or not, we want your attendance.

Lakeville, N. Y.

Whether an offering is enclosed or not, will you please deposit an envelope each time you attend.

Your attendance in itself will help the church and will also help you.

Name

Remarks

"Let us go unto the house of the Lord." Ps. 122: 1.

"And there I will meet thee (saith the Lord), and I will commune with thee." Ex. 25: 22.

The Envelope

No. Date 1933

I will endeavor to give weekly to the church for one year from date,

For Current Expenses

For Benevolences

\$

\$

and to present the same at the usual time and place appointed for the worship of God.

Name

Address

Please Deposit on the Plate with First Envelope or mail direct to the Treasurer

The Pledge Card

Dollar Tips

(Continued from page 328)

uals, classes, and organizations, and the piano was not only complete on the poster, but was then in the auditorium in reality—and paid for.

It will be found that in these methods remarks that are made from time to time by various ones aid in hastening the purchases. In removing the "Black Spot" from the church, there was someone who remarked, "We can only get in by the window, but not by the door." That caused someone to say, "Well, I'll see that the door is uncovered," and forthwith purchased and removed the part that covered the door. In putting the piano picture together some said, "Why, it has no keyboard yet. What good is it without a keyboard?" And immediately two agreed together to supply the keyboard.

N. P. Wilkinson,
Crystal City, Texas.

THEY PAPERED THE CHURCH WITH DOLLAR BILLS

Because of unemployment and conditions as they are, it was felt in our church that we could not expect much from the Thanksgiving offering, so I suggested a plan which was adopted and brought us in one of the biggest Thanksgiving offerings in the history of the church. The plan could be used for any special offering. I had an exact and beautiful replica of the church building carefully made to scale by one of our unemployed men. It stood about five feet high and Thanksgiving Sunday night was placed on a raised platform draped in black velvet. From its friendly windows, light streamed out to the congregation and a soft spotlight made it stand out in bold relief. The congregation was asked to completely cover the church building with five hundred one dollar bills and they did; going over the top with almost five hundred and fifty dollars—all in bright new bills.

Several weeks before Thanksgiving I had put articles on tithing in our church bulletin. This was followed up with large "boxed" ads asking for Five Hundred dollars. I then interviewed each class and organization and asked them to pledge a number of bills and present them in some unique way. This they did, some organizations sending a representative in costume, others placing their bills in some ship, or airplane, or basket,—or something which in some way indicated their class or organization. In addition to all this, letters were sent out inclosing envelopes which carried a picture of the church and the caption, "Wanted, Five Hundred One Dollar Bills." We not only more than reached our goal but such interest was aroused that the church was crowded to the doors with eager worshippers, anxious to see the model of the church and the presentations. Members owing on their regular pledges also paid up to date so that the total offering was about six hundred and twenty-five dollars.

H. W. Arthur,
Somerville, Mass.

New Offering Box



The size of this box is 2 1/2 x 4 x 5/8 inches. It is very handy to carry and at the same time is large enough for a generous offering. The face of the box represents a church door, and on the reverse side are spaces for checking off the amounts of offerings made, and on each side of the box is an appropriate scripture verse. There is also space for name, address, purpose, and date the box is to be returned. It is printed in

two colors, green with purple borders. The price is 3 cents each, or \$2.75 per 100, postpaid.

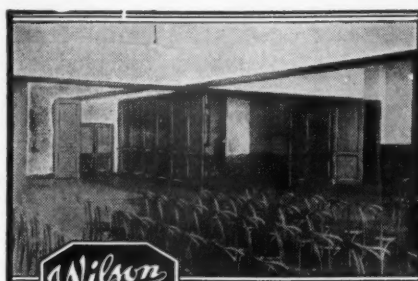
The above is only one of the many practical helps you will find advertised in our general catalogue and Easter supplement. It is time to plan your Easter services. Let us help you. Catalogue free. Post card will bring it to you promptly.

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Note—If a larger book is wanted check coupon for a sample copy of "Hymns of Praise Numbers One and Two Combined"—500 numbers—now only \$55 per 100 (formerly \$80) not prepaid.

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Edited by H. Augustine Smith

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IDEAL PICTURES CORP.

Auction Produces Money

By Louise Woodford Ferguson

AUCTION! Auction! Auction! This was the heading on mimeographed sheets which we sent out through the village and surrounding country, when we decided this was a possible way to earn a bit of money for our group of the Ladies' Circle.

I asked each of the ten to call on at least ten people in or outside of the community, for contributions, anything, as I expressed it, from a pin tray to a piano, little dreaming that we would be fortunate enough to get a piano, but we were. I agreed to call at the homes of the contributors within a week to collect these things and to put on the auction in two weeks. I always find it is easier to sustain interest if a minimum amount of time is spent in preparation.

"Do not permit anyone to refuse to give you furnishings of any kind because they are broken or seemingly not usable," I urged, "take anything except clothing, and my husband and I will agree to repair and recondition things so that the givers themselves will not recognize them, and probably want them back." This seemed like an extravagant statement but it actually happened, much to the amusement of the givers.

We scraped off old checked varnish and paint and gave the things fresh coats, or, in some cases, we left things in their natural finish, all ready for the purchaser to redress as he saw fit.

My husband, who is thoroughly familiar with electrical appliances, repaired seven electric hot plates, two electric

irons and one lamp. He also strengthened with glue and burlap, the legs, backs, and rungs of several chairs and tables. Besides the repair work, we made foot stools with hand made covers, painted cans for kitchen use, and decorated flower pots, which we filled with Wandering Jew. Most of the ladies of the church made one block for an appliqued bed quilt, and one member sewed these together.

It was astonishing to find how many things people were able to discover in their garrets and basements, which they had considered useless, all of which were much desired by other people. We collected bottles, dishes, vases, chairs, bed spreads, books, stamps, stools, garden tools, a fireless cooker, an electric sewing machine, tables, oil stoves, ice boxes, an electric mangle, requiring from three to seven dollars' repairs, a bed, mattresses, and a piano, besides quantities of bric-a-brac, some hand woven linen pieces, a few things from foreign countries, and a bit of live stock in the form of a duck and a chicken. Some of the furniture, glass and china would have brought good prices in an antique shop.

At a counter we sold doughnuts, cider and lollypops. The cider and part of the lollypops were donated.

We cleared one hundred and fifty dollars. The success of the auction was due, not so much to the generosity of the contributors, although they were most generous as to the auctioneers. We called on men of the community, whom we felt sure could keep things lively and

AUCTION! AUCTION! AUCTION!

COMMUNITY HOUSE

Saturday, November 5, at 7 o'clock

Have you Heard!

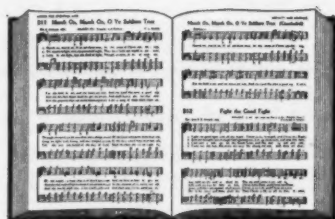
There is to be a beautiful and mysterious lady sold at this auction. She goes to the highest bidder. What a chance, boys, yes, and men. You can't afford to miss it. Don't let your neighbor win her without a fight.

Married men may place their bids secretly in the hands of the committee. Fun for all and a worth while evening is promised.

Fresh cider, hand made doughnuts and lollypops will be on sale.

No, don't get scared. The beautiful woman was a dress form tastefully arrayed for the auction.

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219 Witherspoon Bldg., Philadelphia, Pa.

The Safety Box

An Object Sermon For Children

By Charles B. Tupper

THIS rather strangely shaped instrument is the key to my safety deposit box. Such boxes are provided by banks in order that valuable possessions of their patrons may be safely kept. When I want to open my box, after signing my name, I am ushered through two doors into the vault where the boxes are.

In my box are a number of valuable papers, like insurance policies, wills, and others. But the interesting thing is that my key will not open my box. The attendant also has a key. But neither will it open the box. However, by using both keys together the door swings open. And I thought—how many precious things in life may be had only as folks work together.

Suppose there is fun in the box. Even teeter-boards need two boys or girls to

make them go. And it is much nicer for marbles or jacks or hop-scotch when two or more are playing. And most games do require two or more to play them.

Or suppose there is health in the box. There are things like eating, sleeping and washing which can be done alone. But when it comes to pure water and milk and quarantines for contagious diseases, the whole community must work together. And so it is if we want a bank, or a school or a home or a church or a choir or a peaceful, happy world. Thus you see there are many, many of life's choicest treasures which are opened up to us only as we work together.

So, if you want life's safety deposit box to open for you, you must cultivate those qualities of courtesy, kindness, friendliness, which will make it possible for you to work happily with others.

merry. They took turns at the auctioning, each one having his own line of prattle and selecting the things which he preferred to auction. They were dressed as old country auctioneers and played their parts most admirably. Let me repeat, the selection of the auctioneers is most important. Next to this I think I should consider the advertising. There must be constant "talking it up." We, of the committee, managed to be everywhere where there were small or large gatherings and talked constantly about the auction. We posted red lettered signs and put up red flags with the date and the place of the auction on them. We had clever sheets mimeographed, telling about the auction and listing most of the things for sale. These were passed out everywhere like hand bills. The newspaper in the nearest

town gave us a nice little write-up the day before the auction.

The auction was such a complete success, not only financially, but as an evening's entertainment, that the people are still talking about it, a month since, and it was voted by all as the best method of housecleaning they had ever had. Everyone is anxious to make it a yearly event.

Religion is not really ours until we share it. A faith that is not contagious is not vital. A candle under a bushel is not a candle at all.

Churches will survive the mistakes they make to help their fellows: what they will not survive is the attitude of detachment when the destinies of peoples are in the balance.

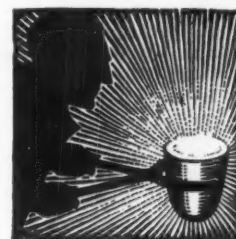
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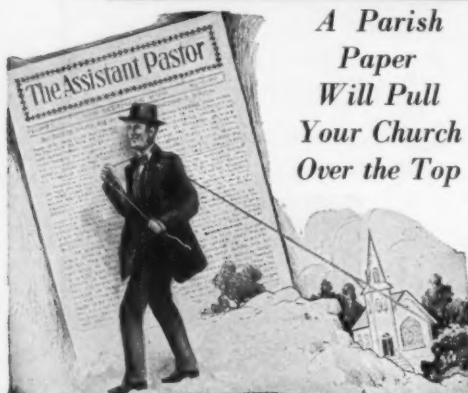
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C.M.—March

THEY SAY

MINISTERIAL JEALOUSY

Editor, Church Management:

Regarding Dr. Stidger's article in the current issue of *Church Management*! I am not writing so much to disagree as to raise the question as to how far it is true. Grave charges those are, and hard to accept. I am sure such a condition does not prevail among the ministers of our town. For two years four ministers have united on Sunday nights to put on an attractive service down town. Each takes his turn preaching. We have had no agreement as to what we will say about each other. But never have I heard a minister say a thing about another in his absence that he could not well have heard. It is true that we have a fine type of manhood in our pulpits. We say so ourselves, concerning each other, and the laymen say the same. But I have been pastor in other towns where this same condition prevails. The monstrous jealousy described by Dr. Stidger has never thrived in towns where I have been. But if what he says is true, it deserves all he gave it, and more.

James Daniel Martin,
Lebanon, Indiana.

OPEN LETTER TO FEDERAL COUNCIL

Editor, Church Management:

Thank you for that open letter to the Federal Council. You have struck the right note. Adult evangelism is the great need now. Is there any way to follow it up and get action? I like the spirit of your letter, too.

C. F. Banning,
New York City.

Editor, Church Management:

A *Plea for Spiritual Leadership* is one of the most wholesome and timely articles I have read. Follow this with another on "What is Evangelism?" It is amazing how few really understand it, and preachers are among those who are confused. Then there might be another article on "The Furtherance of Evangelism."

You have certainly struck the right note and from your position as editor of *Church Management* (which is decidedly improving, as I tell preachers and give it publicity), you have a platform and an audience, unequalled in good influence.

Oscar L. Joseph,
Jersey City, New Jersey.

Editor, Church Management:

I can't help but tell you how splendid your challenge is to the Federal Council concerning Spiritual Leadership. Something must be done.

Jos. V. Pilkington,
Nashville, Tennessee.

Editor, Church Management:

Your open letter to the Federal Council of the Churches of Christ in America appearing in the February number of *Church Management* is, to my thinking, the most timely challenge that I have seen in print in recent years. You have dealt with the real need of the hour, if Protestantism is to survive in this day of confusion.

I believe that I express the feeling of many pastors in saying that your letter will be supported by our prayers and sin-

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cere desire that the Federal Council of Churches of Christ in America will take definite action in carrying out your challenge.

This is "no time to play, to dream, to drift," and may we face the new day with a consecration and determination that will bring about the desired spiritual awakening in our land. May I commend you most highly for this splendid presentation which has stirred my heart and soul.

Floy Thornton Barkman,
San Luis Obispo, California.

Editor: *Church Management*.

I must tell you in the rush of the day's work, that I think your open letter to the Federal Council of Churches in February *Church Management* is one of the finest, straight from the shoulder pieces of writing that has ever come to my attention.

If it doesn't inspire the Council to action, nothing will. As one journalist to another, congratulations, and my sincere admiration for your courage.

Grace Lockhart,
New York City.

BARKING UP WRONG TREE

In the February issue of *Church Management*, the editor, Dr. William H. Leach, calls upon the Federal Council of the Churches of Christ in America to assume the spiritual leadership in a campaign for vigorous evangelism as a means of solving the distressing problems of the day. He says, "The tragedies of a thousand years have been crowded in the past few months. The collapse of nations and social institutions, the bankruptcy of business and finance, the breakdown of sophisticated paganism, have brought humanity to the brink of despair.

"Society today wavers at the stream of dismal fear, as a suicide stands by the black waters which he hopes will cover his wrecked plans and failures.

"But the saddest picture of all is that of the impotency of organized religion. In a period when men naturally turn to God, religious leadership appears to have been liquidated."

Dr. Leach recognizes the value of the things with which the Federal Council has occupied itself, and the part it has played in attempting to solve the social problems of the day. But he goes on to say, "The times are ripe for a new call to evangelism. The fields are white for the harvest. The laborers are ready, but leadership is wanting. * * * This is no time to play at religion. If it means anything, it means everything. The world cannot be saved by platitudes or resolutions. It can be redeemed by a dynamic, vital faith, such as sent the martyrs to the rack and the Christ to the cross."

What Dr. Leach says is true. But he is barking up the wrong tree. With the indefinite confessional character of many of the agencies constituting the Federal Council of the Churches of Christ in America, there is no hope that this body will undertake the leadership in a campaign of evangelism to lead the perplexed souls of men back to the verities of God's Word. The Federal Council has done the cause of the cross no good. It has meddled in affairs that lie far outside the sphere of the Church and has concerned itself with extraneous per-

We Will Pay (\$100) One Hundred Dollars (\$100) for a sermon which will appear in the All Sermon Number of Church Management

THIS is our own friendly sermon contest. The September 1933 issue of *Church Management* will be the "All Sermon" issue. In order to secure the very best sermonic material from our readers we will pay one hundred dollars for the sermon which, to the mind of the judges, qualifies as the best sermon submitted.

The following rules will decide on the sermons submitted

- 1 Each person submitting a sermon in this contest shall be a bonafide subscriber to *Church Management*
- 2 No author shall send more than two manuscripts.
- 3 Sermons should range in length from 1300 to 2500 words.
- 4 All manuscripts must be mailed before midnight of Wednesday, May 31
- 5 Each sermon must indicate source of quoted material. If copyrighted material is quoted permit for reproduction must accompany the sermon
- 6 Any inquiries regarding the contest must be accompanied with return postage.
- 7 No manuscripts will be returned.
- 8 Authors agree that any of the sermons submitted, which the judges decide are worthy, may appear in the columns of *Church Management* without recompense.
- 9 The decision of the Board of Judges on each point shall be final

Board of Judges

DR. A. W. BEAVEN, President of the Federal Council of Churches of Christ in America, President Colgate-Rochester Divinity School.
J. W. G. WARD, Pastor, First Presbyterian Church, Oak Park, Illinois
WILLIAM PETER KING, Editor, *The Christian Advocate*, Nashville, Tenn.
CHARLES W. FERGUSON, President, *Round Table Press*
WILLIAM H. LEACH, Editor, *Church Management*

What is a Good Sermon?

To assist authors in the preparation of sermons for this contest, the Board of Judges announces the following basis for the judging of sermons:

- | | | |
|--|---|--|
| 1 BIBLICAL EXEGESIS
(Text interpretation) | 3. VITAL RELIGIOUS MESSAGE
(Evangelical or Social) | 5. LITERARY QUALITY
(Its readability) |
| 2 ORIGINALITY
(In thought and treatment) | 4. PRACTICAL APPLICATION
(Does it fit today's need?) | 6. PREACHING QUALITY
(Pulpit possibilities) |

In addition to the prize sermon we expect that the September 1933 number of *Church Management* will contain from fifteen to twenty other sermons submitted which the judges will select as the cream of the offering.

This is a friendly get-together contest for *Church Management* family. We are hoping that our readers far and wide will participate. No one need be deterred from competing if none of his sermons has previously been published, for the judges agree that the decision shall be made on the actual value of the manuscripts submitted.

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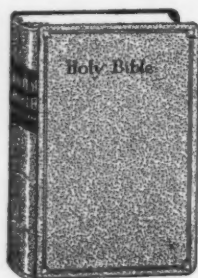
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ST. MATTHEW, 10

they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Is'ra-el.

34 But the Phar'isees said, He casteth out devils through the

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

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plexities of the social body rather than occupying itself with the great commission which the Founder of the church gave to His followers.

We are surely not guilty of arrogant presumption when we claim that a call to return to the fundamental principles of Christian religion must come from the Lutheran Church and from those elements in other denominations that still adhere to the elemental principles of divine revelation. There is no other source in sight from which a clear and energetic summons back to the everlasting truths might emanate. It might be that Lutheranism today is being put to the test. Will it permit itself to become and remain entirely preoccupied with the solution of its present economic problems, with the readjustment of its internal machinery, or will it step forth in full recognition of its present strategic duty and advantage and proclaim to all the world the only panacea for the world's ills? Will it permit its voice to become enfeebled and its energy sapped by the encroachments of economic difficulties, or will it rise above these problems and recognize its position as a divine voice in the wilderness of human disaster?

—From *The American Lutheran*.

THERE ISN'T TIME

Life isn't long—a mother's song,
And then another's smile,
Then romping feet, and then the sweet
Remembrances awhile.
From gold to gray, from dawn to day,
And then the twilight hours—
Life is too brief to hunt for grief,
For thorns among the flow'rs.

If hurt today by what men say,
If wounded by a friend,
Oh, let tonight set all things right—
Let trouble have an end.
Life is too short to let report
Or rumor long annoy;
Today has had so much so glad
We need it all for joy.

God's world, God's word, His breeze,
His bird,
No hand can rob you of;
Wrong comes too late for hearts to
hate—

There is so much to love.
Life isn't long, just time for song,
And love, and things sublime.
Be not concerned with thoughts that
burned—

Good friends, there isn't time.

—Douglas Malloch.

UNORGANIZED GIVING

When Mammie took in the missionary box to her master at the dinner table, he put in fifty cents. She expected more and showed it. She had given many times as much herself. "I don't like your way of organizing, Mammie. I like to give freely just what I have to God." Next day at dinner there was one cold potato, a few bones and remnants. When asked for an explanation, Mammie said, "I knows, Massa, you don't like organizing, so I jes' done give you what I had, freely."

Sir Wilfred Grenfell in *Forty Years For Labrador*; Houghton Mifflin Company.

Holydays and Holidays

That holydays have often been turned into holidays is as familiar to all as that the word "holiday" is merely a changed spelling of "holyday," even as a "Smith" has become a "Smyth"; and while the days are spent quite differently according to which vowel is used, it should be remembered that the change of vowel in no way alters the meaning. Etymologically "holiday" and "holyday" are identical in meaning, and the root word has a close connection with "whole." Linking the latter to the former, there simply remains to say that the difference today between the two is that a *holyday* is *wholly* given to devotion and to God, while a *holiday* is *wholly* given to pleasure and to self. What a difference the single vowel makes!

"A man is known by the company he keeps," and, using Biblical language, there is a vast difference between the man who echoes the Psalmist: "I went . . . with a multitude that kept holy-day," and him who declares: "I went . . . with a multitude that kept holiday."

George Roberts in *The Heart of Words*; The Macmillan Company.

"All Ye Are Brethren"

The operation is finished, and in the hardly lighted dormitory I watch for the sick man's awakening. Scarcely has he recovered consciousness when he stares about him and ejaculates again and again: "I've no more pain! I've no more pain!" His hand feels for mine and will not let it go. Then I begin to tell him and the others who are in the room that it is the Lord Jesus who has told the doctor and his wife to come to the Ogowe, and that the white people in Europe give them the money to live here and cure the sick Negroes. Then I have to answer questions as to who these white people are, where they live, and how they know that the natives suffer so much from sickness. The African sun is shining through the coffee bushes into the dark street, but we, black and white, sit side by side and feel that we know by experience the meaning of the words: "And all ye are brethren" (Matt. 23:8). Would that my generous friends in Europe could come out here and live one such hour.

Albert Schweitzer in *On the Edge of the Primeval Forest*; A. & C. Black, Ltd., London.

LIVING BREAD

The world is hungry
Because there's too much bread.
O God, what fools we are!
Thy gifts are prodigal
But in our blindness
We build on greed,
Our laws defy thy laws,
We live for self
And deny our brother's need.

Our famished world lacks the "Living Bread."
Gaunt souls, through prosperous years unfed,
Stagger under golden fetters
Still seeking that which
Surfeits and never satisfies.
How content are those
By the Shepherd led!
Calm water, green pastures,
With life-giving, Eternal Bread.

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THESE ISRAELITES

A Jewish Rabbi from Cleveland, Ohio, tells the first story. It happened in the temple school. The teacher of a class of boys was relating the dramatic instance of the crossing of the Red sea.

"As the children of Israel came to the sea the waters rolled back," he explained. "On one side there was a high wall of water; on the other side there was a high wall of water. In between these two walls of water walked the children of Israel without getting a foot wet."

"Vas you der Sharley?" came from a boy in the back of the room.

A Big Job

A college president told the second story. Woodrow Wilson and Nicholas Murray Butler were traditional and temperamental enemies. It happens that Dr. Butler was the chairman of a special committee on curriculum appointed by a college president's association. The committee was not ready to report. Dr. Wilson insisted that it act saying that the matter was of considerable importance. Dr. Butler resented it.

"I should like the president of Princeton College to understand that the head of a great metropolitan university has something to do besides serving on committees of this body," he said.

"Yes, I do recall what the good book says," retorted President Wilson, "he that watcheth over Israel shall neither slumber nor sleep."

We Just Moved

The third one comes from a subscriber, Leslie F. Ross of the First Christian Church, Keithsburg, Illinois. It happened in the junior department of the church school.

"Where have the children of Israel moved since last Sunday?" asked the teacher.

Some one nudged a new comer in the class. He thought it was the cue to introduce himself.

"Please ma'am," he said, "I am a new boy. We just moved to town on Wednesday."

Mr. Ross gets three months subscription for this story. Send in some original stuff from your own church. For months we have devoted this department to Preacher's Kids stories. Now it is open for others. Three months subscription will be given for all those we use.

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This material world does not give something for nothing. Everything has a cost mark and price tag, from a button to a battleship. Salvation is free, but it is not cheap. Rich in suggestion and illustration.

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Sincerity can be deceptive. The Hindoo measuring his length in the dust to the temples of the gods is sincere, but deluded. Some people sincerely believe there is no future punishment. Be sure to read this.

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From Rags to Riches

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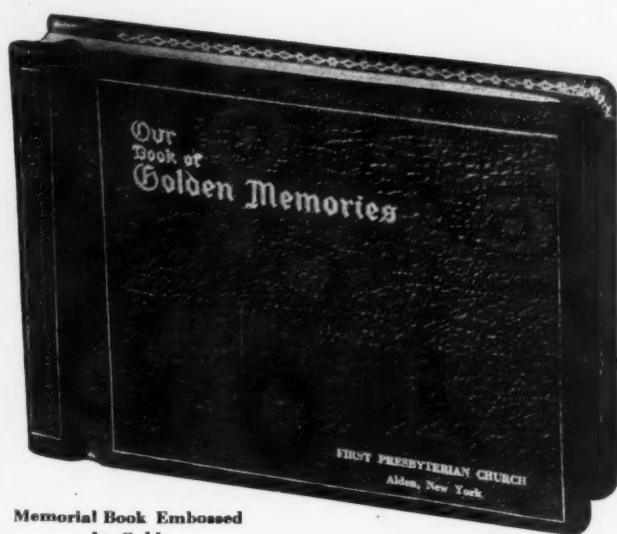
If the prophet Amos came to this modern world he would have something pointed to say on our lack of faith and zeal and some other things. Don't fail to read this.

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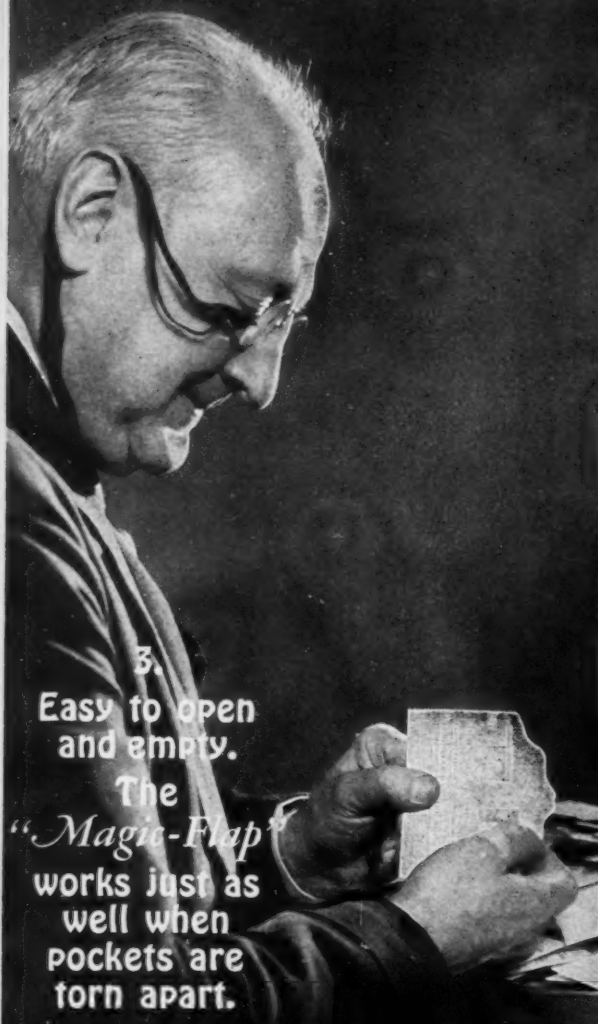
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